

The
**CHRISTIAN
CENTURY**
A Journal of Religion



Mussolini, the Fascisti—and Papini

By Winfred Ernest Garrison

THE CHURCHES CAN STOP WAR!

By Will Irwin

Suppose It Were Russia!

By Jerome Davis

Fifteen Cents a Copy—March 13, 1924—Four Dollars a Year

MAR 13 1924

Many Creeds—One Faith

THE confusion of the present time has for many persons but little of cheer. To them modern life is inspired by a spirit of selfishness and hatred that can lead only to chaos. Deeper-seeing minds can detect beneath this unprecedented confusion the tidal heart-beat of a new democracy whose ruling motive is the spirit of brotherhood.

The prophets and poets have usually looked forward in confident hope of this event. The hymn-writers have almost invariably done so. Even when theologians, with their creeds, have divided humanity into groups, the world's great singers have persistently sounded the unifying note of love and fellowship. There is no feature of the hymnal—

HYMNS OF THE UNITED CHURCH

Edited by CHARLES CLAYTON MORRISON
and HERBERT L. WILLETT

which has stirred so much comment as the spirit of Christian brotherhood which prevails throughout the book. Note the following extract from the preface:

"The editors regard as of greatest significance their discovery through these hymns of a spiritually united Church. Many creeds seem to melt together in the great hymns of Christian experience. A true Christian hymn cannot be sectarian. It belongs to all Christ's disciples. From many sources, far separated ecclesiastically, there comes one voice of common praise and devotion. It is from this perception of a united Church existing underneath the denominational order, a Church united in praise, in aspiration and in experience, and expressing its unity in these glorious hymns, that the title which this book bears was first suggested. Hymns of many creeds are here, interpreting, however, but one faith. It is our hope that wherever these hymns are sung the spirit of unity may be deepened and Christians be drawn more closely together as they draw near to their common Father in united worship."

This great hymnal is preeminently fitted for use in churches where there is an aspiration for real fellowship and cooperation among the followers of the Master

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EDITORIAL

A Milestone Document

WHEN THE MEMBERS of the Methodist council of cities struck from their memorial to their general conference the phrase, "Our church will look with grave concern upon" and made it read, "We inform the government that our church can take no part in any movement toward war," they adopted the first formulation in what is destined to be a series of actions freeing the churches from the support of war. No one is under any delusions as to the difficulties involved in getting the churches out of the war business, but that a body of this kind should be the first to take this stand is an earnest of what is destined to come from all Christian bodies. The churches are going to excommunicate war! In this issue of The Christian Century, Will Irwin strips the situation to its essentials. Mr. Irwin is no soft sentimentalist. He is one of the acknowledged leaders of American journalism. He served as a correspondent on the field from the first day to the last of the world war. In every respect, he is a thoroughly sophisticated, hard-boiled American newspaperman. And Mr. Irwin says: "The one force in modern life which can open the eyes of the world and illuminate their hearts has hitherto stood by supinely, blandly indifferent. . . . If all the Christian sects, combining with one another and with Judaism on this single issue, should start the work of educating their sons and daughters in the illusion and immorality of war, we should within a year mark the changing mood of man. Within twenty years, when the generation at present learning its texts and catechism in Sunday school reached the age of fruition, the job of bringing peace to our world would be done." The case is as Mr. Irwin puts it, and his reference to the way the church has

successfully fought the saloon by first excommunicating it, suggests the same procedure in the case of war. There is cause for gratitude that so responsible a body as the Methodist council of cities has been the first officially to see this and act bravely upon it. There have been smaller groups of Christians who, for centuries, have been bearing a clear testimony to the sinfulness of war. All honor to them! We are all today on the point of coming into a moral heritage for which their prophetic devotion is in large measure responsible. But this Pittsburgh memorial is the first to come from an important body in a church that numbers its members by the millions, and it, therefore, in the effort to secure the outlawry of war, assumes unusual importance.

Others Will Bring Reinforcements

NO INSIGNIFICANT GROUP is this which adopted this memorial; neither is it a part of the lunatic fringe. It is a body that meets annually under the official auspices of the Board of Home Missions and Church Extension of the Methodist Episcopal church. It is composed of the superintendents of those districts in Methodist conferences that include within their boundaries a large amount of urban work, and such pastors as are judged by this board to be making distinctive contributions to the solution of the spiritual problems of American city life. Thus, the men at Pittsburgh were there without any reference to their stand on the war issue, and the deliverance which they made came naturally in a line of resolutions that have marked the growing importance of this body over a period of years. Nor should it be forgotten, as our news columns indicate, that the whole matter was forced

into attention by the speech of the superintendent of the department of city work speaking in his official capacity as an officer of the church board and as the convener of the council. It would have been hard to have chosen, for the birth of this first overture, a more significant and responsible body. What will come out of the Pittsburgh action? Within the Methodist Episcopal church that matter is now in the hands of the general conference, which begins its quadrennial session in less than two months. What action this legislative body will take in the name of Methodism cannot be forecast. This is clear: the adoption of this memorial by the council of cities makes it certain that the Methodist church must officially face and define its position as to war. And it should equally insure that all other religious assemblies, local or general, going into session in the near future will find courage to take the same stand. The first in what is to be a history-making series of documents has been adopted. Who will write the second?

The Conversations at Malines

RECENT CONVERSATIONS at Malines, Belgium, between a group of Anglicans appointed by the Archbishop of Canterbury and a group of Roman Catholics headed by Cardinal Mercier, have stirred up another discussion within the churches of England. These conversations began two years ago in an informal way, and have now reached the point where the English primate has given them his official cognizance, on the basis of an equal cognizance from the pope. So far as is known, this is the first time that the vatican has given official recognition to any conference looking toward the removal of differences between Rome and another church. The action of the archbishop has been sharply attacked, especially by the Bishop of Durham. In his own defence the archbishop has written a letter to the other bishops of the church of England, which outlines the course of the conversations, and maintains that, in view of the Lambeth appeal, he could not have turned away from this opportunity. The appeal, it will be remembered, declared that "should the church of Rome at any time desire to discuss conditions of reunion we shall be ready to welcome such discussions." According to the archbishop the first meeting discussed the claims of the pope and the Lambeth appeal. The second took up administrative problems that might arise in the case of reunion. The third conference—the one officially recognized by Rome and Canterbury—took up the doctrinal and historical issues at stake. The Anglican representatives were largely drawn from the Anglo-Catholic section of the church.

Has Church Union Been Fostered?

THE ANXIETY of the British free churches and of the professedly Protestant portion of the church of England in view of these conferences at Malines is easily understood. The movement toward reunion between the established and non-conformist churches in England has been gathering some strength with the passing years, and

the Lambeth appeal was supposed to mark something of a milestone in that movement. If now it were to be proved that the actual goal of the Anglican bishops who signed that appeal would be the repudiation of the Reformation there could be little hope for any future negotiations looking toward English church union. The archbishop sees this, and tries to guard against it. "The discussions are still in quite an elementary stage," he writes, "and no estimate, so far as I can judge, can yet be formed as to their ultimate value." But he reassures his brother bishops that "our visitors to Malines were not likely to forget what the historical Anglican position and claims have been in the past . . . a position which we have no thought of changing or weakening today." Had there been any danger of forgetfulness at this point, the noise that the matter has stirred up in England would seem to insure care in the future. After all, it is hard to become excited about approaches toward church unity of this kind, and most of all when the church of Rome is one of the parties involved. If and when church unity comes, it will come at the behest of a spontaneous uprising on the part of an enkindled laity, and it will not be that portion of the laity which is as ecclesiastically minded as any order of priests. In the meantime, anything that can be done to clear the ground of doctrinal and historical debris may prove of value in that later day when the common possession of a prophetic Christian spirit is going to impel men, eager for united service, toward one another.

Sikhs Complicate Situation for British in India

IF ONE WANTS a striking example as to the difficulties that any nation is likely to get into when it undertakes the responsibilities of colonial administration, let him study the present unrest among the Sikhs in the Punjab. The Sikhs, those tall, bearded men who have rendered such conspicuous service in the British army, are not a race, but the devotees of a religion. Their faith has, at times, been pacifistic, and again they have swung to the opposite end of the scale. In the beginning their worship was purely monotheistic, but in the course of centuries superstitious and somewhat idolatrous elements have crept in. Shrines have been erected, most of which have fallen to the guardianship of Hindu priests whose moral standing has been low. Returning from the world war with notable records, the Sikhs of the Punjab were captivated by the doctrine of non-resistance as taught by Mr. Gandhi. Spurred by his appeals, they undertook to bring about a purification within their religion. The first and obvious step seemed to be the removal of unworthy guardians from their shrines. This, in case after case, they did without violence. The priests, naturally, were angry, but seemingly helpless. In the case of the most important shrine, however, the priest, after being removed from the shrine itself, was allowed to remain in possession of the priest's house nearby. When pilgrims, having come from a distance, gathered fuel from the grounds of this house, the priest summoned in the authorities and they, in the name of the sanctity of property, arrested the

trespassers. From this insignificant beginning one of the most perplexing situations in the course of British rule in India has developed. Sikhs are coming today by the thousands to be arrested at the hands of policemen of the crown. More than sixty per cent of these are veterans of the British army. They still hold to their policy of non-violence, but there is no guarantee as to how long this can last. The authorities, wholly against their desires, have been maneuvered into the position where, to uphold the law, they seem to be maintaining in place a lot of worthless parasites. Yet, unless the law is to be disregarded—an idea which an Englishman can hardly entertain seriously—there seems nothing to do but to go ahead making wholesale arrests. So far, all reports indicate, the British officers dealing with this situation have conducted themselves well. So much cannot be said for their native subordinates for whose acts they are, of course, responsible. And all India is stirred by the fear of what might happen if the Sikhs should swing away again from Gandhi's doctrine to their fierce fighting spirit of yore. The way of the colonial administrator is hard.

The Tidings Brought to Bethlehem

THE LEAGUE OF NATIONS has been fostering another conference. This one has been held in Rome, and has been called a Naval Conference of Experts. Its purpose has been, officially, to examine and pass upon the proposed naval programs of certain nations for next year. Actually, the greatest achievement seems to have been the approval of the efforts of the American naval missions to launch the leading South American republics on a program of competitive battleship building. It must be admitted that, in view of the guarantees against attack from other continents provided by the Monroe doctrine, and of more than a decade spent in several of these countries without military expenditures, the Americans who have been trying to uncover a market for the steel magnates who had been jolted by the Washington conference have performed wonders. This gathering under the auspices of the league first approved the desire of Brazil to add 80,000 tons to its naval forces next year. Since Brazil must have this, it was agreed that Chile also deserved 80,000 tons. And if Chile, Argentina. Eighty thousand tons for each! Other increases were approved for various European states. Happy days in Bethlehem! The next move ought to be a photograph of Mr. Schwab racing down to the post-office to get in his vote for the Bok plan before the polls close.

Professional Patter in the Pulpit

A "COLYUM CONDUCTOR" on the *Churchman* is rendering a service to the ministry at large by his demonstration of the stereotyped talk that bulks so large in modern preaching. To show the depths to which preachers may fall, this journalist has offered to take any topic and any text and fit them together in the sort of a homily that will pass muster in all too many pulpits. His first test came when the subject, "The Dangers of Mah Jong," and

the text, "He went down and slew a lion in a pit in a snowy day," (1. Chron. 11:22) were submitted. In this triumphant fashion did he acquit himself: "Intro.—Modern generation always seeks easy way. Follows fashion, like this silly one of Chinese game. It leads to gambling. Getting something for nothing. Bad principle. Benaiah a different sort. Lived in a heroic age. Had to fight for everything he got. Did not look for easy time. Actually went down into pit. Fight not forced upon him. Notice that he fought: (I) A lion. Smaller man would have chosen a dog or a cat. King of beasts. See encyclopedia. Quote poem with 'tawny mane,' which we have forgotten. Choose hardest tasks. (II) In a pit. No escape. Back to wall. Now or never. Do or die. This parish at a crisis. (III) In a snowy day. We would have waited for the sunshine. The right time to do the worth-while job is when everything is against us. Conclus.—Instead of wasting time on this silly fashion, and being led into the dangerous vice of gambling, be a fighter, select a worthy antagonist, be willing to meet him under the most unfavorable conditions, and at the least favorable time. This parish needs you. Join the Parish Aid, which has been reduced to three members, and help them raise money for the parish house sink. Join the Men's Club, now reduced to me, and help shingle the rectory garage. Take a Sunday school class, etc."

Defending the Public Schools

THE NEW OREGON SCHOOL LAW serves a purpose when it renders Romanist educators vocal, as in the article in the February Atlantic by Professor Ryan, of the Catholic University in Washington. In defending ecclesiasticized education Professor Ryan has yielded ground and made admissions relative to the public school program which have happily become a part of the record. The Oregon law is manifestly intended as an attack upon the Catholic parochial schools, and seeks to compel all children of school age to attend the public schools. The attempt is a disservice to the public school system as well as a sacrifice of sacred American traditions. The public schools need no such defense. They are far better off under a regimen of freedom. They can more than hold their own without arbitrary laws of compulsion. May be truant officers are necessary, but they cannot supply the place of efficient teachers nor atone for deficiencies in school curricula and methods. Faithfulness to American traditions requires laws which put all children into some creditable school, but it can only weaken the public school system to secure to it an artificial and legalized monopoly.

Professor Ryan's attack upon "The Proposed Monopoly in Education" is thus, so far, all to the good. Of course his zeal for sacred "American traditions" is ultimately for purposes of defense of the ecclesiastical program which his church insists upon forcing upon numerous American communities. A direct argument in justification of it would put him to more pains and would carry him less far with the general and intelligent public. Probably he carries that public with him when

he attacks the Oregon law on the ground of its sacrilege upon American traditions. But his tacit recognition of the American public school system proves the most interesting and significant feature of his discussion. By constant implication he agrees that the Catholic parochial, secondary and higher educational program is an addendum, a supplement, a more or less adventitious exception in education, which proves the rule in the standardized public system. The Catholic system is not the standard and proper order; the public school is not a usurper or interloper. This is a large admission for an orthodox Romanist. Professor Ryan has showed himself so broad-minded an American citizen and publicist that he has long ago run the risk of losing caste among the Romanist orthodox. But he still has standing as a highly distinguished member of the faculty of their foremost American university. His tacit and open admissions will later rise up to plague those who still cherish hierarchic ambitions in education.

He has left the parochial school a standing of no greater dignity nor authority than has the private school or the endowed university, at least none more commanding than that of the Protestant denominational college or academy. On that basis it cannot menace American traditions; the laws of the land need make no recognition of its existence beyond assuring it the common protection of a free society; the public school system has nothing to fear from it, nor need any seek defense against it in jealousy for American society's official program of education. This is all very reassuring, and, if Professor Ryan sincerely represents the dominant policy of his church, a growing apprehension of non-Romanist patriots has been allayed.

Against free and unprejudiced competition the public school system has nothing to fear. Society may properly deplore that animus which prompts any to draw off support from our common educational program to ecclesiasticized schools of any name or description, but in most parts of the country these schools have so far languished, or have so slightly developed, that they do not even care effectively for the overflow of the scandalously restricted public facilities. Many public school educators are in the attitude of welcoming these schools, they deplore their dwindling strength and effectiveness, because the public liberality and vision in the granting of public funds for education are now woefully behind the requirements of an aspiring new generation. In isolated instances public schools may suffer from the diversion of pupils to schools under ecclesiastical control, but such instances are fewer and fewer and are farther and farther between.

The story of the development of the American public school system is a chapter of marvels in human history. In 1850 secondary education in the United States was almost exclusively in private hands, under private support and private control. Today throughout the west, which has largely developed since that date, countless communities have no conception of what such a program might mean. The public high school so completely occupies the field, and education is so unequi-

vocally the function of the community itself through the public school system, that any other program is to them inconceivable. Throughout the middle west, where, at the date mentioned and somewhat later, innumerable academies and other secondary schools were operated under church or other private control and support, these have so far disappeared as to leave a name which the present generation has already forgotten. And even in the east, whose society had already become standardized before that date, and where secondary school facilities under private auspices had been long before generally adopted, there now remain only the oldest and most largely endowed private institutions for secondary training. In this region and to a less extent elsewhere, there has been, to be sure, an increase during later years of secondary schools which "pay their own way" out of the annual tuitions charged. But they are partly a reaction against indiscriminate and overwhelming immigration, and partly the manifestation of snobbery which accompanies the sudden acquisition of wealth.

Yes, indeed! on its educational merits the public school can already quite hold its own. It requires no artificial support such as seems contemplated by the Oregon law. Especially will it need no such support, if Professor Ryan's admissions, open and tacit, may be accepted as defining Romanist policies in education. The public schools already set the pace. They establish the standards. They show the initiative under which American education is being led on. The innovations, the scope of expansion, experimentations in improved methods, objectives of advance,—all these are already vouchsafed under the auspices of the public system. Church and other private schools are for the most part tardy imitators, or draw a dwindling support from the conservative elements in the community who distrust the public schools for the very reason that they are making progress, who applaud the private or church schools because of their conservative or reactionary methods.

Even the enormously endowed educational foundations of the east, under nominal private control, have become public institutions to all practical intents and purposes. They cherish the same ideals of intellectual freedom, and yield to the same scientific standards, as do the publicly supported schools. Furthermore, they are consciously aiming at the public service. Columbia University boasts that one in six if not one in four of the teachers now in the public schools have been students for a longer or shorter time in that institution. By building up faculties unreservedly loyal to the public school program, and by setting the best trained minds of the generation to work on the problems of the public school system, this and other of the great eastern and middlewestern foundations are directly buttressing, not weakening, the public school.

The suspicion of opposing, or seeking to undermine, or not wishing well to, the public school system alone attaches to ecclesiastically controlled institutions. Some of the Protestant schools fall under this reproach. Their feebleness is their only defense. Now, if the elaborate

system of parochial schools which sensitive Americans have grown to fear the Roman hierarchy is zealous to build up in the United States, are not to fall under this suspicion; if the Roman church is not seeking to apply in this country monopolistic ideals of education for which it has contended for centuries in Europe and throughout the Latin countries of the western hemisphere; if the utmost the Roman hierarchy aims at is the preservation of such a variety in American education as will preserve the liberty under which the public school can alone thrive healthily; if in attacking the "monopoly" attempted by Oregon Professor Ryan and the hierarchy of which he is so conspicuous a figure tacitly and openly renounce all ambitions to educational monopoly on their own part; then all intelligent Americans have to thank him for his far-reaching public service in this Atlantic Monthly article and in similar utterances elsewhere. We are all happier. Our minds are freer. We face the future with more assurance. The only serious menace of the American public school system has been dissipated.

On Walking to Church

IN A LITTLE VOLUME by John Burroughs will be found this kindling suggestion: "It would be tantamount to an astonishing revival of religion if the people would all walk to church on Sunday and walk home again."

Doubtless it would either produce or reveal an astonishing revival of religion if the people would all go to church on Sunday by any means of transportation whatsoever—foot, horseback, pony-cart, coach-and-four, automobile, or air-plane. But what the writer was meaning to say was that, among all possible ways of getting to church, walking is the one which most conduces to the cultivation of pure and undefiled religion.

Modes of travel do affect states of mind. Who does not know the limousine-attitude? It is especially observable in those who have not ridden in limousines very often or very long. And the state of mind in which one enters church is the first factor in determining what benefit one will derive from the experience; for worship requires preparation, a gradual approach to the mood. One must climb to the gates of the temple with a psalm of ascent. It cannot be denied that there are apparent exceptions to this rule—moments when, in the midst of crushing cares or pin-pricking annoyances or bustling business or the breathless hurry of trivial but insistent things, one comes suddenly upon a little space of calm in which the God of the still, small voice makes himself heard above the noise of our little hurricanes. There are unanticipated moments of strange calm like the sudden lulling of a storm. There is the unexpected finding of a little place where the sky shines through, as in an opening in deep woods. There is the wayside shrine, unseen until confronted without warning at the bend of a stony path. Such authentic moments of true worship seem to be without preparation, but they are not really so. They are only without premeditated prep-

aration. The storm itself prepares for the appreciation of its sudden subsidence. The tired feet are ready for the shrine, and tired people can kneel more easily than proud ones.

But why walk to church? For humility; for fellowship with men; for touch with nature; for the feeling of leisure; for a sense of the close bond between home and church.

First of all, for humility. It is a beautiful grace—if one does not become too proud of it and flaunt it as a virtue. Walking does not minister to arrogance. It is too cheap and common, too plebian, too incompatible with perfection of dress. It brings the eye close to the earth, elevated above it in fact only the height of a man's own stature without extraneous aids. It makes one breathe the dust of all those who ride. He who sets forth to pass everything on the road, whether by beast or machine, must of necessity sacrifice something of humility for the sake of either the joy of superior speed or the advantage of saving time. And as for riding horseback, there is something in the very attitude and elevation, and in the sense of power without effort and action without weariness, which lifts up the soul unto pride. But when Mohammed the Second rode into the church of St. Sophia on horseback, he was only doing literally what many good Christians do figuratively every Sunday, going into the sanctuary in the horseback mood of insolent self-sufficiency or cruel pride.

Walking is the one mode of transportation which all men have in common. Men? Nay, even the beasts of the field. And he who walks enters into fellowship with all those who go upon their own feet. There are many guilds of hand-craft, but none so age-old and world-wide as the ancient and honorable guild of foot-craft. He who walks is the comrade of all other walkers. Men who have marched in the same army know the thrill of the shoulder-touch of that comradeship. Those who go upon pilgrimages with scrip and staff may be often foot-sore but they have ever the sense of one-ness with the great company of pilgrims. He who walks to church cannot be austere and remote, but must needs feel himself a member of that innumerable host which, although it is innumerable, one must try to think of as a circle of friends or even as one family, the family of all mankind. As a means of communion, walking together is almost equivalent to eating together. And consider how the converging paths of men and women and children walking to church would tie the whole community together.

There was truth in the myth of Antaeus, who was strong only so long as he kept his feet upon the earth. The health of the soul requires a constant renewal of the sense of intimacy with nature. Intimacy? Why, we are a part of it. It is not some foreign thing for us to get acquainted with, or some dead thing flung off by God in ages infinitely past, but the very stuff of which we are made and the manifestation of the thought of God. It is good for a man to have a sense of belonging where he is, of being at home in a friendly world. The

touch of flowers and grass, the spring of turf beneath the foot, the crunch of gravel, even the resistance of such dead surfaces as flag-stones and concrete, give a consciousness of contact with reality, assist in the orientation of the human spirit in the total scheme of things, and so prepare the heart for worship. Not without reason has this contact of foot with earth become the symbol of spiritual sanity and stability. A man with sound judgment is said to "have his feet on the ground," and a wise man is a person of "understanding."

He who walks to church may enjoy a blessed sense of leisure unknown to those who are whisked away by swift means of mechanical propulsion. He may—if he starts in time. Slow travel makes a hurried and worried mind if one starts too late. But to start early and move calmly, walking toward the sanctuary with definiteness of purpose but entire oblivion as to hours and minutes, is to rise above the plane of clocks and watches, almost to gain a bit of freedom from the category of time and dwell in a little unmeasured fragment of eternity.

We know well enough the weakness of all this argument. Walking for any distance is almost as unusual as riding on an ass, and we cannot do the unusual thing and be simple-hearted and sincere about it, even when it is a very simple thing. Indeed, in our search for simplicity we become conscious ascetics and so lose the virtue of it. It will do no good to walk to church if you cannot do it without being self-conscious or boastful about it and thanking God that we are not as other men are, or even as those who ride in automobiles. So walk if you can, or ride if you must, but in either case forget not those humble, friendly and leisurely moods of which going a-foot is the symbol even though it may not be in every case the instrument.

Now Keturah had a Corking Good Lunch ready, and she set on another plate. And we all sat down, and gave God thanks. And there was a bouquet upon the table, and Keturah turned it around so that the brightest flowers were toward the daughter of the daughter of Keturah. And Keturah said, The flowers desire to look across the table and to welcome our Little Girl.

And we had a Happy Luncheon together. And when it was over, I said, Now let me hear what Musick thou hast lately learned.

And she said, I still can play Holy Night, that I learned at Christmas; and I have a piece that is called The Butterfly, where one hand crosseth the other, and the Butterfly moveth up and down in pretty curves among the flowers which the other hand playeth.

And I said, Let us hear that.

And she said, I will do it. And, Grandpa, when I cross my hands, look thou, and behold how many Rings are on my fingers.

And I smiled at her little vanity concerning the Rings; neither did I reprove her: for she will outgrow all that if grown folk have sense enough to let her alone. And we had Fifteen Happy minutes at the Piano. And I remembered with what joy my father, who was a Venerable Man, heard his Daughter and afterward his Granddaughter at the Piano, even as do I.

And the time came for the daughter of the daughter of Keturah to go back to school. And she said, What a happy time I have had, and this would not have come to me if those Naughty Boys had not thrown snow at me.

And I said, Thus doth the Good Lord God bring possibilities of good out of evil, and thus I hope it will be evermore.

And she said, I am glad I came.

And I said, If I find those boys, I will thank them; but I will ask them not to do it again.

Bad Boys and Snow Balls

A Parable of Safed the Sage

THERE CAME A HEAVY FALL of Snow, and the daughter of the daughter of Keturah ran in at noon-tide on her way home from school, and she was in Sorrow. And she wept, and said:

Those boys are just as mean as they can be. They threw snow balls at me, and they got snow all over my Coat, and over my Cap, and in my Hair, and some of it went down my neck. And behold, I am all covered with snow, and the boys wait just around the Corner to throw more snow balls at me.

And I took off her Coat, and shook it. And I took off her Cap, and placed it where it would dry. And I picked out snow from her Golden Hair and from her neck. And Keturah, she came also, and took the little girl to wash her face and wipe away the tears.

And I called up the daughter of Keturah and said, Thy daughter is here, and we desire that she shall lunch with us, and go back to school from here.

And the daughter of Keturah answered, It is well. So let her do.

By THOMAS CURTIS CLARK

Wanderers

OUR feet have wandered from Thy path,
Thou lowly Christ of Galilee,
Sweet prophet of the helping hand,
Meek Lord of love and sympathy.

Thy faith was but to walk with God
With humble heart and open mind,
But we have builded shrines of stone
In which to worship—spirit-blind!

We lift our heads in loveless prayers,
We glory in our well-wrought creed,
Though righteousness alone avails,
Though mercy is the only need.

Break down, O Christ, our heartless faiths,
And give to us that spirit fine
Which feels in Thee a Comrade strong,
In every soul a friend of Thine.

The Churches Can Stop War!

By Will Irwin

IF IN THE DECADE between 1904 and 1914 the churches of the Christian world had said, "Thou shalt not," there would have been no general European war. If the churches should say today, with one voice, "Thou shalt not!" there would never be another war. The solution of this question—the most pressing problem which confronts the world today, "is in the hands of the churches," if they care to use it—organized Christianity and organized Judaism. It would take centuries to build up such an organization for peace as these churches, an organization so powerful over the minds and hearts and imaginations of men, so experienced in dealing with human problems, and one so rich and powerful. As events rushed on to the catastrophe of 1914, none raised even a feeble voice to protest against the horror and shame which the Christian nations were about to loose upon the world. Christ, gagged and bound, was delivered by his own servants captive to Mars. They did this for the most part blindly, not knowing what they did. But, if they betray him again, they will do it consciously, out of the cowardice of their own hearts—as did Judas.

THE WORLD KNOWS

For now the world knows what war is! Those among us who are not fools perfectly understand that modern war is rooted in greed, that it serves no good end of the spirit, that its moral fruits are hatred, lechery, disintegration of moral fibre in the nation and in the individual. If war were what old-fashioned theology used to call a "means of grace," if it sent its victims to death and its survivors back to civil life better men, it would be your business to support it, no matter how great its physical agonies. But I, who saw the late war from its first battle to its last, who saw it with six nations, who saw it at front and rear, am here to tell you that it is not. Anyone who says that the average man is a better man because of the war of 1914-1918, is lying—consciously or unconsciously to himself. It does not even rescue peoples from what the militarists call softness. Never did humanity at war display such courage as in the late European struggle. The farmers of France, the mechanics of England and the factory operatives of Germany performed every day before breakfast deeds which made Thermopylae and the Alamo seem like petty squabbles. And those heroes had lived out their lives in a period of profound peace. Every man of science who concerns himself with the breeding of the species knows that, in reality, modern conscription plus war—the selection of the best men to die before they have given any children to their stock—is a device for softening the breed so ingenious that it might have been invented by the devil himself.

The shallow biological analogy involved in the militaristic phrase "survival of the fittest" was long ago discredited by science. But that is aside from the mark. The point here is that men, unassisted by propaganda, no longer had a firm, undivided view of the sanctity involved in dying for one's country. Reason began to play its light into the dark corners of their minds; or, to phrase it as do the militarists,

"their patriotism was weakened, they grew soft through too much peace." From first to last during the great war, a thousand soldiers of all nations, if one, asked me what it was all about, anyhow? And this, mind, was not a straight inquiry of one who wants to know, but a rhetorical question, plainly put by way of eliciting the answer, "Nothing!" That old, unquestioning valor to which death in battle for one's country seemed a sacrament, an act of supreme consecration, was passing away.

PROPAGANDA OF HATE

Wherefore the lords of Europe's destiny in the nineteenth century devise another and less noble stimulus for the flagging morale of peoples. In place of narrow consecration, they managed to substitute hate, pure hate. The printing press was the agency by which mankind was growing a little international, a little disposed to question the validity of exclusive patriotism. They took this agency, perverted it from its natural purposes, made it serve their ends. The process was not difficult. The universal fascination of gossip proves that the malevolent is so much more interesting than the benevolent! In the spiritual realm as in the material, it is easier to destroy than to create; it is easier to rouse to the slumbering barbarian in civilized man than to lead him to higher levels of thought and action. However, the better and more natural influence of the printed word on international politics—to make men understand that they may forgive—was never entirely overcome; and in all literature and journalism of the nineteenth century one traces this dual tendency, these conflicting currents. What chancellories and general staffs accomplished in the way of inducing artificial hate appeals to the detached observer as divinely ridiculous; to laugh at it in the proper spirit one would need the humor of a god.

MILITARIST ATROCITIES

How repellent and yet how supremely ridiculous seem now the expressions of hatred which were to us then the daily food of the mind during those four years of war. The Germans were rough, to put the matter with all Christian mildness, in their passage through Belgium. There were German atrocities; however, I prefer to call them now, nine years from the event, militarists' atrocities. The German General Staff had issued orders designed to cow the Belgians, to render them spiritually incapable of resistance. The German army, under iron discipline, obeyed those orders. Here and there, of course, were sporadic episodes of violence or outrage. You cannot mobilize a million and a half men without including some natural thugs and born degenerates whose tendencies will come out in the red mists of war. Here and there, as at Gerbevillers in France, a militarist, drunken with his poison theory and French wine, exceeded his orders and made of occupation a massacre. It remains to be shown whether any army or any nation similarly well grounded in the philosophy of militarism, similarly well disciplined, would have behaved any better in the circumstances.

Surely, in its compromise between Christ and Mars, Christianity never made terms with hatred—tearing, murderous hatred against unknown and unseen individuals. In all systems of Christian morals, hate figures as the little brother of murder. The Roman Catholic church, preparing its communicants for confession, specifically classifies desire for revenge and cherishing an unforgiving spirit as violations of the fourth commandment; and Protestantism holds much the same attitude. That “righteous wrath” of which we hear so much in war is a mere phrase. It is perhaps possible for a man of exceptionally high, noble moral quality to loathe simply in a spirit of right and justice such a system as that of the old German imperial government, and to kill the individual German in a spirit of love, as one tenderly chloroforms a crippled pet dog. It may be possible—but it didn’t happen.

If the soldier was by nature generous, kind, forgiving of offense, we set about to change him. Bayonet practice, the jabbing of a dummy German in vital points, was a most effective piece of “psychological preparation,” the sergeants in charge of this game invented a kind of hymn of hate, a familiar combination of American oaths chanted to the swing of the rifle. It went like this: “God” (present point) “damn” (swing back) “you!” (thrust). The hysterical, romantic literature of the war pictured men as they died in action calling on God’s mercy or their mothers or crying with the last breath, “Vive La France!” How many, I wonder, died with the sergeant’s hymn of hate upon their lips?

A COWARDLY CHURCH

“The trouble with Christianity,” says Bernard Shaw, “is that it has never been tried.” Probably when you read this, you were offended. But in this most vital matter of war, Shaw is absolutely right. For more than a century now—that century during which man first began to look naked-eyed at certain world-old institutions—the church has closed its eyes to this whole question of war. It has tried to hide in squirrel holes from the purposes of God. Its course has been cowardly—I should be cowardly myself if I used a softer word for it.

We who understand these things and are not silenced by professional ethics, like so many soldiers and sailors who understanding can not speak, know perfectly well what another general war is going to mean to this civilization which calls itself Christian. Just after the late war, some of us said that it was now a case of nations against nations, not armies against armies; that henceforth the weakest civilian man, woman or child, would be as much fair game for slaughter as the strongest soldier. We told you that modern air-craft with modern explosive bombs, and modern gases could, in a night, destroy all life in any city in the world. And we told you that in any future war between civilized and organized nations, this would probably be the first tactical move. Most of the public laughed and called us dreamers—then. And now, the keynote of diplomatic relations between France and Great Britain is the fact that France has nearly three hundred squadrons of bombing planes to Britain’s fifty; and that, if it comes to war, France can and will destroy London. Do not take this as a slight on France. In the same circumstances, Great Britain would do the same thing. So would we, I am afraid, in case we went

to war. If you doubt this, let me ask you this question: Had the American people learned, on any June day in 1918, that Berlin had been destroyed by air-craft, would the news have given America any thrill of horror? You know that we would have hung out every flag and illuminated every public building! War is so.

The European peoples with their petty hatreds and greeds and jealousies are blindly preparing to commit suicide; and, we in America stand by, and a little condescendingly watch them do it, and thank God that we are not as other men. And yet the average American is only three or four centuries removed from the parent stock of Europe. Placed in the same situation he would do exactly the same thing. The fault is not with any one man, or any one group of men. The fault is just common human blindness, common human lack of understanding. And the one force in modern life which can open the eyes of the world and illuminate their hearts has hitherto stood by supinely, blandly indifferent.

DO WE WANT PEACE?

However, mankind will never abolish war until it ceases to want war. Along with any organization of nations to keep the peace must go a progressive education of public opinion. Of course, nineteen out of twenty people do want permanent peace, or think they do. But do they want hard enough? Are they willing to forego the not unpleasant emotion of hate, to resist the temptations of temporary national advantage, to shut their hearts to certain old stirrings of the cave instinct? We have some distance yet to go before the citizens of our Christian democracies make permanent peace a main object of their political thinking.

“You cannot change the nature of man,” say the militarists, repeating parrot-like a phrase, as the anti-suffragists used to repeat: “Woman’s place is in the home.” That, probably, is not entirely true. Green has called attention to the change which came over England in the Elizabethan period. Before that time, he says in effect, we find it hard to understand either English statesmanship or the English popular mind. We know that they did certain things, but we cannot fully understand why. However, from Cecil on, the mental operations of any English politician are as clear to us as those of the contemporary Gladstone or Disraeli. In this period, he concludes, the psychology of Englishmen underwent a subtle transformation. And Ludwig Lewisohn has given the perfect answer. “Perhaps we cannot change the nature of man,” he says, “but we can change his mood.” In war, we do that very thing. Six months after the first shot sounds, any belligerent people turns from tolerance to hate, confidence to suspicion, sanity to madness. The problem consists in casting human thought into a new mould, and making the work permanent.

HOW SHALL WE PROCEED?

Yet the task, as I review this Christendom of ours, seems overwhelmingly great and difficult. Beside it the long struggle for government by the people was slight and easy. How shall we go about it? What common instrument is large enough, fine enough, powerful enough, so to regroup the faculties of men? One alone in all the world—Christianity and her elder sister, Judaism. Here alone is a power which, con-

sciously or unconsciously, governs the moral thought of every man and woman in fifty nations. Church attendance may be falling off; peoples may be taking their religion with less literal, outward show of seriousness; but rare nevertheless is that man or woman who did not receive Christian or Jewish religious instruction in childhood; and, therefore, who does not see moral issues, all his life long, through the lenses of the decalogue. And divided though the church be by sects, it is not divided by nationalities. We call one branch, perhaps, the church of England, another the church of Scotland, another the church of Rome. These are but the names of places where grow the parent stems. Every one of these has established its offshoots in many nations. Considered in their political aspect, churches are the only organizations which have achieved a sound and decent internationalism. And for ages upon ages, the church has been gathering experience with the changing mood of man. The phenomenon of conversion is little else. What an instrument for achieving permanent peace! We should work through many and many a weary generation before creating another half so well adapted to the purpose.

THE CHURCH CAN DO IT

If all the Christian sects, combining with one another and with Judaism on this single issue, should start the work of educating their sons and daughters in the illusion and immorality of war, we should within a year mark the changing mood of man. Within twenty years, when the generation, at present learning its texts and catechism in Sunday school, reached the age of fruition, the job of bringing peace to our world would be done. The church can do it, even if she confines herself to her oldest policy—just personal work with the individual.

Let the doubter consider our great American example. Seventy-five years ago we were a race of easy and careless drunkards. One strong division of the Christian churches in America began gradually to take up the temperance question. The nineteenth century had run half its course before any of them, as bodies, endorsed teetotalism. It was later even than that when certain denominations began to give systematic temperance instruction in the Sunday schools. Still later, the movement came firmly into politics; the idea of prohibiting alcoholic liquor by law became a definite issue. In the early years of the twentieth century, it went with a rush. State after state voted dry. And this was precisely the era when the children who had received temperance instruction in the Sunday schools came to the age of political influence. With the idea that stealing, murder and adultery are wrong, they had absorbed the idea that alcoholic drink is wrong. It was part of their moral equipment.

Not otherwise must the church proceed when, if ever, she takes up this new and vital moral reform. She must begin it in early childhood, when one gets his basic moral ideas. She has taught her young sons and daughters that good citizenship is a Christian duty;

she must teach them now that perfect citizenship implies tolerance; that suspicion and generalised hatred are part of the old Adam in man; that the pledge of love and service which the Christian takes at his baptism or confirmation embraces all mankind—the whole population of the city of God. She must teach that war is not really glorious, but a calamity; that behind it lies always a large wickedness. She must teach, finally, that to be Christ's faithful soldier means, in this age, to be a soldier of peace. A few individual congregations, a very few denominations, do all this already; even if no more join in the work, we shall feel the effect fifteen or twenty years from now; and those who see merely the outside of things will wonder at a sudden "pacifist wave."

NOT CÆSAR'S, BUT GOD'S

Plow work, that, but most necessary. Cultivating and harvesting call for more complex tools, more advanced methods. How shall organized religion, having set its face against war, proceed in the face of recurrent national crises? "Let the church keep out of politics," says one conservative school of Christian thought. Which is all very well, when politics concern themselves solely with the things that are Caesar's. Theocracies and church parties never fitted well into the structure of human society, and are wholly out of place in democracies. But when a political issue involves a thing that is God's, the church has seldom held aloof. In medieval times, before Christianity was divided, the pope laid interdicts on sovereigns and peoples guilty of gross treacheries and wickedness. When Great Britain was discussing abolition of slavery in her colonies, established and non-conformist congregations by thousands declared for abolition and backed it by their votes. Taking a small and rather mean example, when various of our states have proposed to exempt church property from taxation, or to revoke an exemption already existing, the churches have thrown themselves into the fight. For a larger and more recent example: when the prohibition movement began to gather headway, part of our denominations gave it their frank endorsement, conveyed to their members that to vote for any man who favored the saloon constituted a violation of church discipline. And this war against war is a moral question if there ever was one; it ceased, somewhere in the nineteenth century, to belong to Caesar; it became God's.

No impartial and informed witness of international affairs doubts that world organization to replace trial by battle with trial by jury and to outlaw war, is the first necessary step. Yet the American advocates of this method halt and hesitate between several conflicting schemes. If our churches as a whole ever reach agreement on one plan, give it their official endorsement and their faithful service, the job will be done. The politicians of all parties will fall over each other in their eagerness to get it into their platforms.

The German vote, the labor vote, the farmer vote, are all insignificant numerically beside the church vote, which every politician knows.

Mussolini, the Fascisti—and Papini

By Winfred Ernest Garrison

FASCISMO IS counter-reformation."

This concise definition is given by Curzio Suckert in his recent book in praise of the movement which has placed Mussolini and his black-shirts in control of Italy. The manifestations of the fascisti program have so far not been chiefly in the field of religion, though there have been religious phenomena such as the setting up of the crucifix in all of the public schools, the introduction of religious instruction in the elementary schools, and the establishment of friendly relations between the Vatican and Palazzo Chigi (which, as the official residence of Mussolini, has taken the place of the Quirinal as the seat of government). Fascismo has been busy, for the most part, with the intrenchment of its own power and the carrying forward of certain administrative and economic reforms. It has made religion serve it, but it has not yet done much to serve religion. But Suckert says that "Fascismo is counter-reformation." It will not be surprising if Fascismo presently develops into the militant and aggressive instrument of a new awakening of Catholicism.

Emilio Papasogli, in his still more recent book entitled "Fascismo"—a book published last month to commemorate the end of the first year of the new government in October, 1923—quotes Suckert's statement and says that it is "in every respect the most satisfactory definition."

THIS YEAR'S FASCISTI CAMPAIGN

I bought a copy of Papasogli's book last night on my way to a grand rally of the Fascisti of all Italy which was held at the Palazzo Venezia and in the Piazza Venezia in front of the palace in connection with and following a dinner given by Mussolini in honor of the Jugo-Slavian mission which had that day signed a treaty with Italy. The out-door part of the rally was interesting and impressive, but not spectacular. It was the launching of the campaign for the national elections which are to be held April 6, but it differed radically from the launching of an American political campaign. It had little of the character of a "pep-meeting." Several thousand persons gathered in the square and waited patiently and quietly until the leader drove rapidly through in a closed automobile surrounded by a company of fascisti troops on bicycles; then they applauded decorously and those fascisti soldiers in the front rank of the crowd who had banners, raised them. A few minutes later the leader appeared at an upper window of the Palazzo and bowed. Again there was a gentle clapping of hands and most hats were raised. Later the fascisti of Rome in full force marched past and "paid homage" to the leader and the assembled chiefs.

What the opposition press would say about such a tepid rally at the opening of a campaign in our country, would be enough to make the faithful weep. But this meeting was not a failure. Its purpose was not to generate enthusiasm but to demonstrate discipline and

power, and it did. As the posters all over Rome phrased it: "The high representatives of all Italy meet at the Palazzo Venezia, not to repeat a vain vociferation, but to give to the nation and to the leader a renewed testimonial of confidence and a new proof of discipline." I am stating rather a hasty generalization, but it seems now to be a correct one, in saying that there appears to be a definite intention to avoid anything like sputter and frothy excitement in connection with the fascisti propaganda, to give the matter a tone of almost ritualistic solemnity, and to produce upon outsiders the impression that Fascismo is a force as irresistible, if not necessarily as slow, as a moving glacier. The ritualistic solemnity is appropriate enough, for the party and its principles constitute almost a religion in the minds of its adherents; and besides that, as was suggested at the outset, it has a very direct connection with the idea of a general Catholic revival not only in Italy but elsewhere.

FASCISMO A CRUSADE

These things are to be remembered, then, about Fascismo: First, its political, social, and cultural objectives are conceived with religious fervor, and will be pursued with a degree of zeal and devotion appropriate to a crusade. Second, the ascendancy of the Roman Catholic church has a very important place among these objectives. Third, the primary instrument for the attainment of its ends is military force.

As I was saying, I went back to my palazzo-pension with Papasogli's book under my arm and spent some late and early hours with it. The intelligent clerk who recommended it to me as the newest and best book on the subject has my thanks. It bristles with interesting points, and it is suffused with a spirit which I am sure is not mere political buncombe but is the genuine expression of an idealistic devotion to a great cause and a great leader. (They generally call Mussolini "the Leader," *il Duce*, and spell it with a capital D. This author says: "One approaching Mussolini suddenly feels that He is the perfect man"—and the pronoun is capitalized. There is that messianic quality about the movement as seen by its most active leaders and its most devoted followers.)

FASCISM AND CATHOLICISM

My mind comes back to that definition which I quoted at the outset: "Fascismo is counter-reformation." Just how much meaning can be put into that? It is a delicate question about which one may easily be mistaken. Perhaps it is too slender a ground upon which to base the statement that the ascendancy of the Roman Catholic church has an important place among its objectives. But consider also two brief paragraphs which immediately follow that definition, and see whether they do not confirm this interpretation:

In truth, *Fascismo* is essentially the reaction of the Latin mind and of Catholicism against the aberrations and degeneracies of the modern spirit.

The ascendancy of modern thought, born with the Protestant reformation and developed through the French Revolution, is now at an end. With *Fascismo*, reaction and renewal, a new age begins.

One is at liberty to believe, if one pleases and if the total facts seem to support the conclusion, that these words mean nothing in particular beyond a sentimental appeal to the pride of a people who are predominantly Latin and Catholic, and that this talk about a Catholic reaction against the modern spirit represented by Protestantism and democracy is merely "du verbiage," as Tallyrand said of the unctuous phrases of Czar Alexander's treaty for the Holy Alliance. But up to the present time, at least, *Fascismo* has not made many meaningless gestures and has not indulged in much loose talk. Mussolini himself is certainly no religious fanatic, but he is bent on the unification of Italy in a new and deeper sense and he evidently considers that a renewed allegiance to the Catholic church will be a valuable factor in national unity. Speaking of the varied appeals by which *Fascismo* proposed to hold the people, the leader himself said in a speech at Milan: "We sound the harp on all its strings, from that of violence to that of religion, from that of art to that of politics." But whether the promotion of a new Catholic counter-reformation, a new reaction of Catholicism against the modern mind and the spirit of Protestantism, is conceived as an objective in itself or as a means for the attainment of other ends, it is not probable that the fascisti, if they should undertake it at all, would hesitate to use drastic methods. The success of the party began by the organization of the "Fascio di combattimento," the fighting band.

I do not wish to be understood as predicting that a new crusade against Protestantism is about to be launched, comparable to the crusade against the Albigenses and the massacres of the Waldensians. But it seems to be both blindness and folly to fail to note the conjunction of two elements: an express determination to put an end to "the ascendancy of modern thought" as represented by Protestantism and democracy; and the demonstrated disposition to use violence when necessary for the accomplishment of desired results.

THE CASE OF PAPINI

In this connection and as throwing a little further light on this same topic, readers will certainly be interested in a new book by that Giovanni Papini whose Life of Christ has been so popular in America and especially among Protestants. Papini's conversion from irreligion to Christianity was hailed as a notable triumph, and perhaps the prevalent opinion was that he was converted to Christianity in general, whatever Roman tinge his new religion might have been accidental and unimportant. To those who hold this opinion, the new book will be a surprise, for in it he reveals himself as a fanatical medievalist, a hater and maligner of Protestantism, an opponent of general education, a despiser of America, an apologist for the bur-

ning of heretics, the advocate of universal sovereignty of the pope as "Lord of the World." I am aware that this seems a ridiculously excessive series of accusations to bring against any man, but the proofs are at hand. The book is entitled "Dizionario dell' Omo Salvatico." In the writing of it Papini collaborated with Domenico Giulietti. The style is that of Rabelais considerably (but not quite enough) expurgated. After introductory sections addressed to various groups of possible readers—the friendly reader, the pedantic reader, the Jews, the Protestants, and others—the book is a series of comments, alphabetically arranged, on all sorts of persons and things whose names begin with A and B. It is terrible to think that a dozen other volumes may follow to complete the set. In the address to the Protestants, after saying that "we Catholics" are the true protestants because they protest against more things than the Protestants themselves do, and after listing a number of things ranging from the Lutheran revolution to telephones and elevators against which protest is lodged, he continues—and we beg pardon for the roughness of his language which we must quote, but there seems to be no other way of depicting the lovely Christian spirit to which Papini was converted except to let him speak for himself—in the following words:

We protest, and we protest with greater vigor than all the other protests, against those protestants of whatever congregation, sect or stall, who come into Italy to snatch away the poor ignorant Catholics from the medieval tyranny, as they say, of the bishop of Rome. We protest against the apostles of disunion and disobedience of whatever tribe they may be—the hemorrhoids of Luther, the scabs of Calvin, the claws of Huss, the spittle of Zwingli, the blisters of Socinus, the blotches of Wesley, the corns of Fox, the catarrh of Spener, the chilblains of Jansen, the crusts of Arius. Leave to the Italians their poverty; it is the widow of their honored St. Francis. Leave them their ignorance; it is the same as that of St. Peter, and the same as that recommended by the Imitation of Christ and by the Fool of Christ, Jacopone . . . Leave us under the tyranny of the pope; it is a tyranny established by Christ, the tyranny of a father, and we infinitely prefer it to the tyranny of pastors, of quacks (or Quakers), of consistories, and of books. We medievalists still hold to the bull *Unam Sanctam* which says: We declare and pronounce that it is absolutely necessary to salvation for every human creature to be subject to the Roman pontiff.

To remove a little of the bad taste from the mouth after this dose of venom, but still illustrating Papini's essential contention, I quote from his section on Illiteracy (Analfabetismo), in which, after stating bluntly his opposition to the general diffusion of literacy, he lays down the following program for the reorganization of public education in Italy:

The immediate closing of seventy percent of the elementary schools and the equally immediate dismissal of the same proportion of the teachers. In the schools not suppressed, a renovation from the bottom up: a thorough study of grammar, of the catechism and of sacred history, exposition and comments upon the parables in the gospels, and arithmetic to the rule of three. All to be taught exclusively by Catholic teachers.

Secondary schools, very few; only those strictly necessary to prepare for the university such students as have shown exceptional ability in the primary school. In the secondary schools also, the foundation of the teaching (literally, the mariner's compass) is to be the Catholic doctrine.

Universities, only two, but splendid, like temples. The principal subject-matter, the theology and philosophy of Thomas Aquinas; everything else illuminated by the light of that theology and philosophy.

A superb program; but attainable only under a great pope, lord of the world, after the universal breakdown, which seems close at hand, of a civilization wrecked and without Christ.

The meaning of this language seems fairly unmistakable. If I should add, as I easily could, extracts from the articles on the Albigenses and on Giordano Bruno, to mention only two, it would be apparent that Papini considers that a crusade against heretics in the thirteenth century was a very good thing, and that the burning of a heretic in the sixteenth century was a wholly admirable method of protecting the public from the infection of error. There is nowhere a syllable, so far I have found, which would lead one to doubt that he would favor the sword and the fagot as the guardians of Catholic orthodoxy and obedience today.

WHAT IT ALL MEANS

All of which proves nothing in particular about the official hopes and plans of the Vatican, and less than nothing at all about the spirit and temper of American Catholics. But it does very strongly suggest that those are in error who think of Roman Catholicism as merely a form of worship. There is now in existence a vigorous revival of Catholic ideals in Europe, and a vigorous pressing of Catholic propaganda. This means different things to different people. To some saintly souls, it means a revival of a mystical religion flavored with asceticism. To Mussolini it means making the Catholic church more than ever the national church of Italy and a bond of national unity. To the papal court and the hierarchy generally, it means a continued and intensified determination to restore the temporal power of the pope. To fanatics like Papini—and it is impossible to guess how numerous they are or how potent their influence may be—it means a flaming passion of hatred against everything modern and everything Protestant, and a willingness to use against them the bloodstained instrument which has been laid away for centuries in museums for the horrified contemplation of travellers. We have no idea that there is danger of an outbreak of persecution today or tomorrow, but it is just as well to know what people are thinking about.

Rome, Jan. 29, 1924.

Suppose It Were Russia!

By Jerome Davis

IT IS REPUTED to be a most beneficial exercise to look at one's nation through the mirror of another group. We have been pursuing just the opposite policy with respect to Russia, viewing her in the light of our own social heritage. Our government even published the infamous "Sisson documents" to prove the bolsheviks German agents. Later these documents were proved to be crude forgeries. Instead of viewing Russia through the mists of such ridiculous phantasies, let us imagine Russia with a political record approaching our own. Picture to yourself the consequences.

Let us suppose that following the world war, Trotsky, the bolshevik minister, sold millions of dollars' worth of military supplies to a German concern. Shortly after the sale has been consummated, Trotsky resigns his post and

becomes an agent of that firm. He is sent to the United States at a princely salary to buy up other war materials for Germany. A committee is appointed by the bolsheviks to investigate the Russian sales. They discover that no public bids had been made, that the sale was only one of several involving millions and millions of dollars' worth of transfers to German firms. Trotsky writes a letter defending the transactions and stating that he personally has never received one penny from any German firm in any way, shape or manner while in the government employ. A few months later it is proved that one German company just prior to the sale had loaned him one hundred thousand dollars in a suitcase; still another firm had loaned him other thousands. He had used the money to pay up his delinquent taxes and to purchase a huge estate with a beautiful residential palace. Immediately after this becomes known, Trotsky refuses to testify before the committee on the ground that it might incriminate himself.

AS THE SCANDAL MIGHT BE

In order to make the sales, Trotsky was compelled to secure a legal transfer of the material from the foreign minister to himself. The foreign minister swears that the details of the sale were too intricate for him to understand, so he just handed over the rights to Trotsky; indeed, if he were doing it again he would follow exactly the same course. The bolshevik congress passes a resolution calling on the Russian president, Rykoff, to remove him. Rykoff in a public statement says that it is none of congress's business and he will not remove the official; nevertheless, public pressure becomes so insistent that the foreign minister resigns.

During all this time the bolshevik attorney general has taken no steps to help the inquiry or to prosecute Trotsky. Finally, the President appoints two special public prosecutors, entirely independent of his attorney general. A year before impeachment charges had been brought against that minister for serious crimes but they had not been sustained by the bolshevik congress. Once more his critics bring charges against the attorney general and the bolshevik congress passes a resolution to investigate him. Leading bolsheviks go to the president, Rykoff, requesting his removal. Rykoff refuses to demand it. Meanwhile the investigating committee prove that in a special long distance wire with high German officials an aide to the bolshevik attorney general has given tips to Trotsky and the Germans regarding the investigation and that one of the department of justice secret codes has been used. It is further shown that the attorney general has failed to prosecute officials who had looted the public domain of mineral resources. Yet in spite of all these facts, the Russian president refuses to remove the attorney general, who defiantly leaves Moscow for a leisurely absence, stating that he will never resign under pressure.

FRUITS FOR REPENTANCE

The above is entirely untrue of Russia, but suppose it were true. How the American press would ring with denunciation of the entire Russian government and of its president, Rykoff, as a German agent! What would President Coolidge have said about the Russian president?

But instead of being true of Russia, the above facts are actually more or less true of the United States. How consistent

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is this government in withholding recognition from Russia "because we are a Christian nation, too high principled and moral to have dealings with the Russian rulers"? Does President Coolidge have the right to say, "Russia must do works meet for repentance" before we can recognize her? If we refuse on moral grounds to recognize Russia for such reasons as we have alleged, do we not call down the derision of the whole world upon ourselves?

Jonah's Overlooked Opportunities

By Dan B. Brummitt

AT FIRST JONAH was a quitter; you've got to admit that. He had been chosen for a job which evidently no one was so well fitted to handle as he. But he didn't like the looks of it, and he quit cold—ran away before he got started. He had a hard time of it getting out of the troubles his yellow streak got him into. But you must hand it to Jonah. As soon as he found himself once more a free agent, he headed straight for Nineveh and tackled the job assigned him. His actions after the task was complete couldn't be called pretty. He behaved like a spoiled baby, and was properly rebuked for that. Just the same, he had a piece of finished work to his credit.

Now Jonah lived so long ago B. C. that we have no right to expect from him such improvements on the call to service as, in the twentieth century A. D., anybody may easily apply. So it is with no thought of blaming Jonah that attention is called to some of the opportunities he overlooked. It is merely to show that modernity is not just a matter of aeroplanes and radio and electric waffle irons. It reveals itself in subtler forms than these.

NO INSIDE INFORMATION

For instance, Jonah, after his eventful sea voyage, didn't go straight to the Joppa Public Library and check up his experiences with the reports of the Fisheries Bureau on the "invisible supply" of the big fish indigenous to the eastern Mediterranean. When he found that as a potential source of oil-bearing fish the eastern Mediterranean had been almost wholly overlooked, he didn't make an exhaustive digest of the bulletins of the Joppa Chamber of Commerce, and discover that the demand for fish-liver-oil was increasing four times faster than the supply. And he didn't send couriers to his friends in and about Jerusalem announcing that his experience since leaving the ship on the Tarshish voyage had given him exclusive inside information of the utmost value, concerning the habits and cruising radius of the largest and the oiliest of the oil-bearing fish.

Neither the Associated Press of Asia Occidental nor the Jerusalem Magazine were induced to print interviews with Jonah, telling how much money a truly religious man could make in fish-liver-oil. Nothing appeared in the public press of the period to the effect that after reserving a portion for his own modest and almost ascetic requirements, the total of this vast new wealth

would be devoted to the introduction of Palestinian civilization throughout the Mesopotamian basin. It did not occur to him to announce by the help of a press agent that the last census showed a total of 120,000 people in Nineveh alone who did not know their right hand from their left; nor to speak of the great effort recently set in motion in their behalf, which unfortunately had failed; nor to say that if his fish-liver-oil ventures proved half as profitable as they now promised to be, he would see to it that the next Pan-Mesopotamian Movement did not fail.

Jonah did not even stay on the coast long enough to ally himself with the great moral uprising just then making itself felt in the politics of Phoenicia. There is a tradition to the effect that he was urged to put his undoubted talents as an organizer at the service of the uplift candidate for satrap of the Phoenician cities, with whom he had struck up a friendship when they were fellow-passengers on the first part of the uncompleted voyage to Tarshish, but that he declined on the plea of urgent business which called him to Nineveh.

All of which shows that Jonah, prophet though he was, shared the intellectual and economic limitations of his time. Once he had learned his lesson about the babyish business of running away, he set out for Nineveh at once and alone, without organization, or publicity, or even an allowance for house rent. The rest of the story shows that Jonah was about as human as some of today's missionaries are. But it has no particular bearing on our modern missionary problem, as visualized in the highest religio-financial circles.

DIVIDE THE LOOT WITH THE LORD

The technique of religious enterprise has changed. It calls for programs, organization, executives, administration, a friendly press and an army of promoters, altogether aside from the rank and file who do the actual work. That means money. Much money. And the modern way of getting the money is either by a massed and spectacular drive, or—this is really the *ultra-modern* way—by setting out to get rich as Jonah might have done if he had thought about it, and promising in advance to divide the loot with the Lord. Unimaginative people have been known to discount such promises by suggesting that in the books of the recording angel the ratio of these advance promises to actual performances is hardly better than eleven to one. They point out that the fish-liver-oil industry is already in the hands of tough-minded operators who, in favorable seasons, have made as much money by squeezing Jonahs as by rendering fish livers.

Of course, there is no way of silencing these critics. But they will feel awfully cheap one of these days, when they see a revivified Interchurch World Movement financed by a fund beside which the foundations of Carnegie, Rockefeller, and Sage will look like the spending money of a Russian orphanage. Incidentally, such a result will put an end forever to the necessity for the blind legalism of the tithe, or the small and frequent offerings of the poor.

British Table Talk

London, February 17.

THE FIRST CLASH in the House of Commons has come about through the action of Mr. Wheatley, one of the left wing of the cabinet. He has rescinded an order issued against the Poplar Guardians. These Guardians have exceeded their legal rights in the relief which they have given to the poor. Poplar is a very poor district, it should be said. Sir Alfred Mond, when he was in office, issued an order to keep them in legal bounds.

Things Political
This Poplar has already refused to obey. Now Mr. Wheatley, with the cabinet behind him, withdraws the order and practically confesses the defeat of the Local Government Board. Mr. Asquith in his speech in the house took a serious view of the government's act, and the whole question is to be debated in full. It will probably be settled by being merged in the larger question of poor law reform. Neither the Liberals nor the Conservatives wish to throw the government out of office on this Poplar business. Everyone knows how unfairly the incidence of rates for the poor falls, and there are few who will defend the present poor law. But the incident shows how warily the prime minister will need to walk. Meanwhile the docker's strike was declared yesterday. It is not likely to be prolonged, I hope; if it is, though less troublesome at first, a dock strike will be much more dangerous than the railroad strike. Certainly the general public will want to know more than has been revealed so far. The dockers demand two shillings extra per day, and the masters agree upon one shilling and arbitration upon the second shilling. There is pretty sure to be a settlement in the form of a compromise, but meanwhile poor John Bull looks on exasperated and inclined to harden his heart.

* * *

The Welch Temperance Bill

The first dealing of the present parliament with a temperance measure is not hopeful. Once more the power of the trade was demonstrated, not least over some of the labor members. They were left free to vote upon the measure. Mr. Philip Snowden, spoke powerfully in its favor; but some of his party laid themselves open to the taunts of Lady Astor, who told them they were afraid of the clubs in their constituencies. One Labor member said that he had had seven thousand postcards from his constituency requesting him to vote against the bill, which is intended chiefly to give the "local option" to Wales, which Scotland already has. It includes—and there lies the chief difficulty—a plan for regulating clubs, which are often little more than drinking resorts. Mr. Lloyd-George spoke strongly for the bill; for thirty years he has supported the demand for local option. He drew upon his American experiences and told the house boldly that this country could not afford to spend its millions upon drink when America found it good business to go dry. The bill was practically shelved, and Labor did not come well out of the debate. When it is remembered that local option was in its program as well as the Liberal program, it should have been easy to guarantee the first reading of this bill. But, as I have said before, the power of the "trade" has been too much for other parties, and it may be too much for Labor.

* * *

Wilberforce

It is a real pleasure to write upon the new Life of Wilberforce, by R. Coupland (Oxford Press). Not for a long time have I hit upon a book written with such a mastery of facts and a firm power. It makes the story of a great struggle live again, and the man who led it stands out in all his lovable character and in his real saintliness. It can be commended to those who seek for the picture of a great evangelical who played a central part in the political arena, and was in the world though, after the new life began for him, never of the world. His

386

friendship with Pitt was one of real and deep affection, and no one can read the story without understanding how wonderful a passion Pitt had for his country. Here too can be seen an attractive picture of the daily life which this man and the "saints" lived. Those who are disposed to write down the men of that school as narrow and joyless should mark how widely Wilberforce read, and how he loved his garden, and how dear to him was the country-side.

* * *

Is Life a Tragedy?

A correspondent in the Times last Saturday discussed this question. Here are his conclusions: "On the one hand, Christianity confirms the solemn judgment that the end of the story, so far as the earth-bound vision can reach, is tragedy. Christianity has much in common with pessimism. Life would be a tragedy, but for the revelation that it belongs to another order—but for the kingdom of God. But that kingdom is already here. The eternal life which was with the Father has been manifested unto us. The eternal Lord and life above and within the world is shaping the destiny of man. Because of him the two orders, the seen and unseen, are linked together, and time is shot through and through with eternal light. He is a present possession and a future hope. The Christian's experience of his Lord is itself an assurance that all things are to be subdued at the last to his purpose. He does not say that he has found, after striking a balance, that there is more of happiness than of woe in the world. The tremendous character of the struggle he of all men has the least reason to deny. Not through any shallow optimism does he see the golden light of a happy destiny upon his path. It is because of the love of God in Christ Jesus that he knows the end to be secure. Nothing can separate him and his race from that love, neither things present nor things to come. . . . As he reads the story in faith there can be only one end. The lines are converging upon that destiny, and they will meet, though not in the realm of time. The intervening stages are dark, but the end is clear, for it rests upon the character of God. And he who has confessed that he is holy and redeeming love sees the human scene as a movement within that love. It is no tragedy."

* * *

Catholic and Protestant

One of the most thoughtful of Anglican writers, Canon Quick, has published certain lectures of his upon "Catholic and Protestant Elements in Christianity." He is concerned not so much with the details of the controversy but with the ideal elements in each. He is so fair, that, I imagine, the Catholic will say that his criticism of Protestantism is just, and the Protestant will endorse his criticism of the Catholic position, while each will think he does not do justice to his own case. "Christianity is the salt of the world; in a somewhat different sense, Protestantism is the salt of Christianity. The crime and the tragedy of our unhappy divisions lie in this, that they have separated the salt from the meat. A Catholicism which could endure the sharp criticism of the Protestant, and a Protestantism content to remain within the many-sided system which it criticises, might combine to conquer the world." Almost all the questions at issue between Protestants and their critics are set forth in this little book. The antitheses are made much too sharp. It is a paradox, for example, with only a partial truth to say that Protestants are the real conservatives and Catholics, with their doctrine of development, the real liberals. And true Protestants will not accept without serious qualifications what is set down here in explanation of their attitude to sacraments. Congregationalists, for example, have never accepted any merely declaratory doctrine of the Lord's Supper. It must be admitted that in practice many of them go no further, and yet in their creed they have never departed from their declarations at the Savoy Confession,

and from the high position set forth by Dale and Forsyth. One thing more must be said. Canon Quick shows how some modern philosophic positions reinforce the Catholic case. Psychoanalysis can be claimed as an ally. He sees the danger. It is to be wished for their own sake that Catholics will not tie themselves up with any philosophy of the moment. They will find it a dangerous ally.

* * *

Influenza

Most of the inhabitants of this isle have had or have now the influenza. The only connection between this theme and the present notes lies in the fact that the author is himself in bed at the moment of writing with influenza or something else like it.

EDWARD SHILLITO.

CORRESPONDENCE

Three Typical Comments

EDITOR THE CHRISTIAN CENTURY:

SIR: The Christian Century comes regularly into the home of which I am a member. It is seldom that anything appears in it which arouses a feeling of resentment, but the editorial, "The Idealism of Woodrow Wilson" is so inconsistent with itself, and the facts, that I am moved to protest.

Woodrow Wilson was human, therefore had weaknesses and made mistakes, "but the full significance of his personality and its ultimate assessment in the court of history will be in terms of those infinite depths of hope and faith which were quickened and roused by him as by no other leader of modern democracy." This statement of the editorial has my assent. I also agree with you that Mr. Wilson reached the "glory of creative leadership." You say with truth: "Idealism is the deepest realism," and then attempt to prove that Mr. Wilson's teachings were "a mixture of sentimentalism and propaganda." How can you reconcile such a statement with the declaration in the earlier part of your article that "from the moment of America's entrance into the war to the sailing of the George Washington, Mr. Wilson's power lay in the ideals he uttered and which he came at last to symbolize," and "No moral victory this side of Calvary would compare to that which the spokesman of God could have won had he abandoned the conference and returned with hands empty but clean." "We would have had a different world today had he done so." The statements just quoted are surely not consistent with your charge that his idealism was based on the "morally impossible," "was not idealism at all, but pseudo-idealism." Can a man be the "spokesman of God" and base his speech on falsehood, even though he himself believes it?

Does the fact that men could not be held on the high plane to which for a little while they reached, discredit their leader? As well discredit the teachings of Christ, because men fall short of the practice of Christianity. It is because of the persistence of the Christ ideal of brotherhood which Mr. Wilson sought to put into practice, that "Men still yearn for peace and righteousness, still hold that life to be the highest which is conscious voluntary sacrifice." That Woodrow Wilson made the world believe in the possibility of Christianity is his assurance of immortality in the judgment of mankind. World thinking is on a higher plane today because of his thinking, and his effort to lead men to believe the greatest Teacher.

Charleston, Ill.

ELIZABETH J. BISHOP.

EDITOR THE CHRISTIAN CENTURY:

SIR: Notwithstanding its perfervid rhetoric, your article on "The Idealism of Woodrow Wilson" challenges the attention of thoughtful men. It vividly sets forth the seamy side of the war and its aftermath, and is a contribution to the

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literature of "Never Again." Three things seriously detract from its value as peace propaganda outside of the United States. I mean its inaccuracies, its fulsome overestimate of Mr. Wilson at his best, and its "holier than thou" attitude towards the Allied Powers.

You tell us that "western nations, . . . oriental nations, . . . allied nations, . . . enemy nations . . . all but worshipped" Mr. Wilson. Is that strictly true? Is it approximately true? Is it even a pardonable rhetorical exaggeration? It is not possible for all people, including the shrewd American, to take the echo of their own voices for the plaudits of the world. The great republic told mankind that their president was a superman. At that time the world was too polite to deny it; and not a few people devoutly hoped that it might be so. But unless I am utterly wrong, the vast majority of the people neither loved Wilson nor trusted him. I vouch that such was the case in the land where I live. How could it be otherwise with us? For thirty months we had witnessed his strange obsessions. For thirty months we had listened to his pre-war speeches which contained not a few jibes at the allied cause. During the latter days of the conflict we witnessed his colossal egotism, which all his idealism could not hide. And finally, when he coldly refused to sympathize with stricken France, and look on her wounds as represented by her devastated districts, Gallic enthusiasm was chilled, and residual faith soon died.

Do you really think that your swelling anthem of praise for the idealism of your war president and your people will be appreciated by people outside of Buncombe? Think for a moment. Was the great struggle a sordid, mean and wicked orgy of blood and guile until President Wilson and his belated doughboy saints made it a holy crusade? Of course, the spirit of idealism was abroad in your land. But did it begin there? It is a matter of opinion whether it did not burn just as brightly elsewhere, and that to the very end. For you to make belittling references to the spirit of other peoples who held the line while your citizens in distant security, fattened and grew rich on their sacrifices, is surely in poor taste. Had your country suffered as ours did in proportion to population, not a doughboy who went overseas would have come home unscathed. To say that Woodrow Wilson filled your conscripts with an idealism that our volunteers never felt, is the limit of self-appreciation.

These may seem hard words, but, dear sir, we may as well face the fact that much of the well meant peace propaganda of your splendid country is discounted by the nimbus of unctuous rectitude with which you crown yourselves. And this is especially so when all the world is wondering when the lofty idealism of a great people will give to the black boy who went to France his civil rights, and abolish lynching and burning at the stake.

Orillia, Ontario.

J. R. PATTERSON.

EDITOR THE CHRISTIAN CENTURY:

SIR: Concerning the dead, nothing unless good. Woodrow Wilson has gone into the great silence toward which all the living journey. The antagonisms and the enmities which he created against himself are now voiceless in breasts where once they were flame. Few now living would deny to him at least a brief day of noble fame. There was a psychological hour when his personality loomed large upon the vision of a stricken world. He seemed to have come to the time as very prophet of God. Mentally highly cultured, richly stocked in historic lore, he appeared a man whose high opportunity it was to deal largely, almost authoritatively, with some of the most inspiring ideals that ever haunted the vision of prophet or of poet. The door of superlative greatness seemed to open at his very feet. But, at the very crest hour of his supreme possibilities, his wisdom failed him, his vision seemed befogged. He not only bowed himself in the house of Rimmon, but he played the role of Ishmael in lifting his hand against every man.

There are many who would be glad to give full credit to his great qualities, and far more glad if, when he held strategic place in a world crisis, he had demonstrated an unyielding and adequate capacity as the advocate of an uncompromising righteousness as the supreme need of civilization. It is not a pleasant reflection; but many of us are not able to divest ourselves of the opinion that if he had been personally characterized by a larger magnanimity, if he had shown himself able to detach his personal ambitions and an over-topping self-will from the ideals which he championed, nothing could have prevented his apotheosis. His place in history would have been one of preeminent and unclouded greatness.

This meditation is suggested by the editorial: "The Idealism of Woodrow Wilson." Probably no writing called forth by his death will prove more brilliant in statement, more discerning in insight, than this very editorial. It idealizes Mr. Wilson to a great height, and this idealism is just. But this editorial would neither have been true in vision, nor just to history, if it had not as clearly surveyed the causes of Mr. Wilson's failure.

Altadena, Cal.

GEORGE P. MAINS.

Get the Church Out of the War Business!

EDITOR THE CHRISTIAN CENTURY:

SIR: In your attempt to mobilize the Christian conscience against war you have espoused a cause worthy of your mettle. May it awaken creative forces within the church! The historic position of the church following the third century has been to condemn all wars in general and support all wars in particular. Turn on the light and there will be a rebaptism of apostolic devotion. The Church of the Brethren, of which I am a minister, collectively over two hundred years ago saw that Christ and war could not be reconciled. Every member received into the church covenants never to take up arms. We have been pioneering in this field for over two hundred years and that is one reason why we are only about 115,000 strong. It is refreshing to see reinforcements coming.

Wenatchee, Washington.

IRA J. LAPP.

EDITOR THE CHRISTIAN CENTURY:

SIR: Permit me to express how heartily I approve of the article Church, State, and War in *The Christian Century*. Some of us people in the rank and file are hoping and praying that leaders will organize some such movement among the churches as the article referred to suggests. Our head professor of history, Dr. W. F. Woodring, also heartily approves of the article. In conversation, he expressed the opinion that the churches should all serve notice on the government that within a period of, say, two or five years, it adopt some method which would obviate the necessity of war; if not, the state would then understand that the church—with all its members—would have nothing to do with war.

Morningside College,
Sioux City, Iowa.

MAUDE A. PRICE.

Outlawing War

EDITOR THE CHRISTIAN CENTURY:

SIR: I am one of those who find it important to read *The Christian Century*, advertisements and all, from cover to cover. Of many a number I have said, "This is certainly the ne plus ultra," only to see it presently followed by a better one. I am torn between my desire to keep the whole file for later reading and source material, and my desire to pass each copy on to my brothers in the ministry who need this clear definition and frank facing of facts, this broad vision, this exaltation of the essential gospel truth, this gleam of light on the path leading to a purer Christianity.

Both in the north and in the south I have publicly taken my place beside those who say that, come what will, we shall never

again give aid to the anti-Christian practice of war. For greater effectiveness those individuals who are like-minded should now begin to introduce anti-war memorials and resolutions into all manner of Christian organizations, looking to the time when all denominations shall take the logical and well-approved position of the Quakers. You have put your paper into the van of the forces battling for the most needed reform in the world, and you need not fear that the true-hearted will tire of supporting it. The creator of the slogan, "Let the churches outlaw war!" should flash it before the country in some form once a week.

Jennings, La.

F. W. LEAVITT.

THE SUNDAY SCHOOL

Lesson for March 23. 2 Chron. 1:7-12; 1 Kings 11:6-11.

Solomon the Foolish Wise-Man

WHY do men fall in the fifties? We can understand why hot youth should blunder and fall, but how can you account for the sudden downfall of a bank president, a noted educator, a proud statesman, a gifted preacher? It is not sudden at all. Doctors will tell you, or you may look up the statistics of the life insurance companies for yourself and see, that too many men break in health and drop out of the race in the fifties and early sixties. At the very moment when they should be in their prime, when they should be carrying their heaviest loads, when they should be making their most valuable contributions to the world, they suddenly (as it seems) are forced to quit. But moral breakdowns and those of health seem to be cumulative and not sudden at all. The oak tree does not snap off in the wind-storm, unless the heart of the tree is worm-eaten or decayed. I remember a beautiful tree, of perfect proportions, under whose shade I used to play as a boy. One day there came a storm and when we went into the front yard, there lay the proud tree, broken, shattered, its career finished—and we found, to our dismay, that the whole heart of that tree was eaten by worms, the heart was powder and not strong, healthy wood. I have never forgotten that lesson.

The frightful toll of deaths that we find in the late fifties and early sixties comes as a direct result of the fracturing of the laws of healthful living. Today we are just beginning to understand the laws of diet, the laws of overwork, the laws of sunshine and fresh air. Men are queer, even when they go in for golf—they (sometimes) feel that they must have a bottle in the locker. Men are odd, they seem to think that the night-time is not the period for rest, but for pleasure. Death at sixty may mean indiscretion in working, indiscretion in eating, indiscretion in drinking, indiscretion in not resting—foolishness in general. We have wonderful men in these days, but many of them are just like Solomon—foolish wise men.

Even more terrible than the physical dissolution are the moral deaths which we see all around us. You pick up the morning paper

and there is the story of a prominent citizen whom yesterday you looked upon almost with envy. You thought of him as living in his big house, riding proudly in his limousine, entering the exclusive club, taking the front seat on public occasions, and now (with a kind of devilish delight) you observe that he has been caught red-handed. He is done for now. Men will laugh about him today in the clubs and call him a "poor boob." But this "boobishness" is no sudden development. The light of day has caught him—that is all. He has been a hypocrite for years. He began his life of dishonesty, or of indecency, or of lying years and years ago. He thought he was clever and smart, but today he is an object of pity. Poor, weak thing—he thought to break the eternal laws. We need ten thousand Savonarolas to thunder in the ears of millions of shifty men that the wages of sin is death. A million sermons should be delivered from the text, "Thy heart is not right." A common fallacy is that knowing is equivalent to doing, but it is not. The doctor knows the rules of health, but he frequently leads the community in breaking them; the attorney knows the laws of the commonwealth but does that mean that he is keeping them? The preacher knows the truth of Christ but not always, alas, does he live according to that truth. Solomon was a wise man, an ancient philosopher and scientist, but knowing did not save him, for he failed in action.

Is there any way by which we can drill the ten commandments into the rising generation? Is there any process by which we can convince them beyond a doubt that honesty, industry, purity and temperance are fundamental? Ah, there is something for "fundamentalists" to insist upon. Yes, and "liberals" also. Unless we can pound these common virtues into the minds of our boys and girls we shall continue to see breakdowns at sixty. Let us have a campaign of health—sunshine and purity, plain food and honesty, open air and open souls. It is time the sun should arise upon health, both of body and soul—health and happiness that shall be both "Christian" and "Scientific."

JOHN R. EWERS.

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Contributors to This Issue

WILL IRWIN, distinguished war correspondent and journalist; author "The Next War," "Christ or Mars," etc. Mr. Irwin's article in this issue is a chapter in the new book "Mobilizing for Peace" edited by Frederick Lynch.

WINFRED ERNEST GARRISON, dean of Disciples Divinity House, the University of Chicago.

DAN B. BRUMMITT, editor the Epworth Herald.

JEROME DAVIS, professor of social ethics, Yale Divinity School; author "The Russian Immigrant," etc.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

New Address

The Christian Century has moved next door to its old office. Its new address is 440 South Dearborn Street, where it is enjoying larger and more convenient quarters.

Church Floats Cooperative Housing Plan

The People's Tabernacle of New York City, has in the course of the last few years, bought, renovated, and sold five houses to forty-nine families selected from its constituency. Two of these tenements house twenty families, two care for nineteen, and the other but ten. In the largest there are only \$30 apartments, which gives each family five rooms and a bath, with hot water and electric lights. Of this \$20 defrays janitor hire, upkeep and interest on all indebtedness, while \$10 is applied to reduction of mortgages. In twelve years, according to the pastor, Rev. Henry M. Tyndall, the buildings will be free of debt, owned by their tenants, and costing them \$10 a month in actual upkeep and operation expenses. Each family, to be included in this plan, subscribed for 100 shares of stock at \$5 each. One-fifth of this amount was fixed as the first payment, but in the case of deserving families without that sum available, smaller amounts were taken. Corporations were created and the property turned over to them, the church now holding only mortgages. The tenants have ten-year leases, renewable on the same terms, and the affairs of the corporations are administered by officers elected by the stockholders. As sufficient capital is secured, the scheme is to be extended.

Salvation Army Officers Ordered Out of Fraternal Orders

General Bramwell Booth has issued an order forbidding all officers of the Salvation Army from joining or retaining membership in any secret order. There have been rumors that this order comes as an incident in a disagreement between General Booth and his sister, Eva Booth, commander of the Salvation Army in the United States. This is strongly denied by leaders of the Army in this country.

Dr. Barton Resigns Pastorate

After twenty-five years as pastor of the First Congregational church of Oak Park, Ill., Dr. William E. Barton has resigned, to take effect in June. Dr. Barton has made his church one of the outstanding congregations in the middle west, and was himself honored by election as moderator of the national council of the Congregational church. As a writer on Lincoln, and as a contributor to the periodical press, Dr. Barton has made a name for himself. One of his "Parables of Safed the Sage" appears each week in The Christian Century, and other articles from his pen, when printed in these pages, have attracted wide attention. Probably Dr. Barton will himself wonder just what construction to put upon

the announcement of the Chicago Federation of Churches that "committees are at work on plans for a fitting celebration of Dr. Barton's retirement from the pastorate of this church."

Survey Charges Home Boards with Rural Church Decline

A survey of the situation as regards rural churches recently completed by the Institute of Social and Religious Research under the direction of Dr. Edmund de S. Brunner shows a steady decline in the

power of country churches, much of which, according to the report, is due to the policies of boards of home missions. Information was collected from 1,000 counties, with intensive studies in 179. This showed only one person out of every five in the rural population to be a church goer; two-fifths of all rural churches to be standing still or losing ground; seven out of ten rural churches with only a fraction of a pastor apiece; one-third of all rural pastors working at some other occupation to pay living expenses; one-

Methodists Would Excommunicate War

SEVERAL HUNDRED PASTORS and district superintendents dealing with city work of the Methodist Episcopal Church, meeting in Pittsburgh in their annual Council of Cities under the auspices of the Methodist Board of Home Missions and Church Extension, February 27-29, adopted vigorous resolutions calling upon their general conference to notify the government that the Methodist church will no longer sanction war. The adoption of the resolution, which takes the form of a memorial to the general conference to be held in May, came after speeches made by leaders of the church and a debate which plainly showed that the temper of the ministers favored unequivocal action.

The memorial as adopted read: "Whereas, we as a group of ministers in attendance upon the Council of Cities held in Pittsburgh, Pa., February 27-29, 1924, recognize that 'war is the most colossal and ruinous social sin that afflicts mankind today; that it is utterly and irremediably un-Christian; that it has now become not only futile but suicidal and that recognition of this fact is necessary to the continuance of civilization; therefore, be it resolved, that we declare our sincere repentance for past ignorance of, or lack of faith in, Christ's ideals and methods of fighting wrong, and that we memorialize the general conference of the Methodist Episcopal Church meeting in Springfield, Mass., May, 1924, to declare for an unalterable opposition on the part of our church to the entire war system—economic exploitation, imperialism and militarism; to call upon the government to cooperate with other nations in organizations looking toward world peace; to inform the government that our church can take no part in any movement toward war, but that we dedicate anew our life and resources to the building of a world brotherhood wherein the principles of the Sermon on the Mount shall be practiced."

SIGNIFICANT AMENDMENT

One significant change was made in this resolution before it was adopted. As presented to the council it called upon the church "to inform the government that our church will look with grave concern upon any movement toward war." The ministers, however, refused to be satisfied with that phrase, and inserted the clause given above in its place.

Much of the credit for the courageous stand taken must be given to Rev. M. P. Burns, superintendent of the department of city work of the Board of Home Missions. In his address setting the problems before the council Dr. Burns said: "It is absolute folly for our government to issue pious platitudes concerning a perpetual world peace and the disarmament of the nations and at the same time refuse to enter into any so-called world entanglements looking toward that peace. It is utterly childish to talk about the abolition of war and at the same time have nations like England, France, America and any others who have the national strength, reaching out for new possessions, taking on new foreign investments, and opening up new competitive markets at the expense of the weaker nations."

ATTACKING ECONOMIC IMPERIALISM

Dr. Burns quoted the Chester concessions in Turkey as a conspicuous example of pernicious imperialism, and exclaimed, "Think of it, protecting the spread of the gospel of peace and at the same time laying the groundwork for future wars that bid fair to completely annihilate Christian civilization! It grew out of an expedition for the protection of missionaries! It includes oil, copper, iron and railroads, it conflicts with claims advanced in behalf of the subjects of two other great powers and has about as many possibilities of international squabbles hidden away in its clauses as could possibly be tucked into one single document.

"Was America joking when she called the disarmament conference? Was she joking when she talked against European entanglements? Ask the promoters of the Ottoman-American Development Company. A ghastly joke it was to perpetrate on an unsuspecting and trusting people. The only hope for America is that our government shall forever abandon economic imperialism. It is utter folly for any government to indulge in the delusion that it can pursue the policy of economic imperialism, of securing new territories and concessions; of maintaining and enlarging her foreign markets; and of the investment of capital in foreign countries for purely selfish gains and at the same time hope that war may be averted for any considerable period in the future."

Later Dr. Burns declared, "The church (Continued on page 343)

fifth of all rural churches without Sunday schools. Dr. Brunner states that among the worst offenders against the prosperity of the rural population are the home mission societies of the various denominations, who are responsible for the continuation of competitive, partly subsidized churches. He points out that the burden of supporting many non-productive churches, which are partly subsidized by mission societies, falls upon the rural population and thus increases financial depression. The survey showed that, out of 211 aided churches in certain typical counties, 149 could be dispensed with without essential loss. "Subsidized competition," the report says, "is sometimes found even between churches of the same denomination, and very frequently between those of almost identical doctrines."

Mission College in China Develops Sericulture

The University of Nanking, China, announces that its new sericulture building is now in use. The building, which was the gift of the Silk Association of America, is 47 by 118 feet, two stories, with basement and attic. It is arranged for scientific work in the discovery of better methods of sericulture for China. During the past year this mission college gave instruction in sericulture and mulberry culture to 117 students. It has also begun to fill orders on a large scale for mulberry trees, recently shipping out a single order for 25,000 such trees. There are 330 different varieties of mulberry trees in the experimental orchard conducted by the university.

Non-Zionists to Cooperate in Palestine Development

After long discussion, culminating in a conference held in New York on February 17, non-Zionist Jews have agreed to cooperate with the world Zionist organization in the Jewish Agency—the body working under the League of Nations mandate with the British administration in Palestine—and to appoint a committee that will formulate plans for an American investment corporation for the economic development of Palestine. It is likely that securities will be offered on a six per cent basis. The amount of capital has not been decided, but it will be several million dollars.

Bust of Phillips Brooks for Hall of Fame

The wardens and vestry of Trinity Episcopal church, Boston, have asked the supreme court of Massachusetts for authority to spend \$4,000 from the Phillips Brooks memorial fund to provide a bust to be placed in the Hall of Fame at New York University. Bishop Brooks is the fourth preacher to be accorded a place in that gallery of famous Americans. His predecessors there are Jonathan Edwards, William Ellery Channing, and Henry Ward Beecher.

Pittsburgh Pastor Celebrates Twenty-fifth Anniversary

Rev. Maitland Alexander is about to celebrate twenty-five years in the pastorate of the First Presbyterian church of Pittsburgh, Pa. A committee of 65 members of the church has the celebration, which will extend over four days, in

charge. Dr. Alexander is a former moderator of the Presbyterian Church, and is now being mentioned as successor to Dr. John Kelman in the pulpit of the Fifth Avenue church in New York City.

Excavations Near Abraham's Old Home Town

The oldest building in the world is reported to have been uncovered in the

region of Ur in lower Babylonia by the joint expedition of the British Museum and the University of Pennsylvania Museum. The building, a small square temple, located at Tel-el-Obeid, about four miles from Ur, was built about 4500 B. C. by the Sumerian king, Aannipadda. The relics it contains are, therefore, almost twice as old as those unearthed in the tomb of Tutankhamen. The principal

Interracial Commission Sees Progress

AT the recent session of the Home Missions Council, held at Atlantic City, Dr. W. W. Alexander, of Atlanta, Ga., stated that there were many signs of an improvement in the relations between whites and blacks in the south. Dr. Alexander is the secretary of the Commission on Interracial Cooperation, which has been holding conferences in many sections where the racial problem has become acute, and his discussion of the changes that are taking place is of the first importance.

MIGRATION ALSO AFFECTS WHITES

Dr. Alexander declares that the migration now taking place affects the small white farmers of the south almost as much as the blacks. He describes it in terms of a shift from the land to the machine. "The term 'Negro migration' is an inaccurate description for this shift in population," he says. "The final figures will indicate that a larger number of whites than of Negroes have moved from the same sections during the period under discussion, and largely for the same reasons. Rather than a migration, therefore, this shift might be more accurately designated as a movement from the rural sections to the city. It is a movement of white and colored tenant farmers from the southern states to cities both north and south.

To those who are interested in this movement as it affects Negroes particularly it is well to remember that its continuation involves the industrialization of American Negroes. In the past a large number of Negroes have felt that the race could best work out its future in America by keeping their feet on the soil for the most part and struggling for the ownership of farm lands. The migration indicates that a large number of Negroes have given up this idea and feel that they have a better future as unskilled laborers in American industry than as struggling farmers. Although there are very few Negro farm owners among the migrants, the migration itself indicates that the idea of land ownership as "a way out" does not to-day appeal to large numbers of rural Negroes. The spread of this feeling would certainly not be best for the race; and if the migration ultimately means the complete shifting of the present Negro population on Southern farms to the unskilled positions in industry, it will be as great a loss to the Negro as to the community from which he is going.

RACE RELATIONS

"There has always been discussion of race relations on the part of most southern newspapers and many of our public men," Dr. Alexander continues, "but the migrations have brought the race question to the fore. In the last few months

newspapers, religious journals, church gatherings, civic clubs, and individual groups throughout the south have given more time to the discussion of this question than to any other. Any man who had anything to say on the subject could get a hearing. The facts regarding the Negro's treatment, his progress, and his aspirations have been made known widely. It is interesting to note that in most of this discussion free admission has been made that Negroes in southern communities have labored under handicaps which are unnecessary and unjust and which justice-loving men must join in removing. This south-wide discussion has undoubtedly been one of the influences that have halted the growth of the Ku Klux Klan.

ECONOMIC CHANGES

"The economic leaders of southern life are particularly alert to the significance of the migration," says Dr. Alexander, "and the outcome will undoubtedly be improved economic conditions for Negroes who desire to stay in the south. One great business organization is cooperating with federal and state departments of agriculture in the plan to establish next year a thousand new demonstration farms for Negroes. Heretofore Negro farmers have complained that they could not avail themselves of federal farm loans, the final disposition of these loans being in the hands of unsympathetic white men who were not willing to assist Negroes in qualifying. In many sections of the south there are movements which indicate that this and other sources of credit will hereafter be much more easily available to Negroes struggling to acquire lands. It goes without saying that the south is today competing with the nation for unskilled labor, and in order to compete successfully it will be forced to pay the national wage scale and meet other industrial standards.

LYNCING

"Lynching is the most tragic aspect of denial to the Negro of proper consideration by the courts; but because of the ignorance and poverty of most Negroes the injustices which they suffer, along with the other ignorant and poor men in the lower petty courts in many sections, are almost as great a menace to their general development as the lynchings. In the industrial centers particularly thoughtful and influential white leaders are saying that this situation must be remedied. A movement for justice in the petty courts is led by the ex-governor in an effort to work out a better system for the petty courts of that state. Nothing will be effective that stops short of an almost complete replacing of the present system. It is almost altogether inefficient and bad."

finds were reported as a small gold scaraboid bead, inscribed with the name and title of King Aannipadda; a broad flight of stone steps leading to a platform 20 feet high, on one corner of which stood the temple proper; a row of statues of bulls, three feet high, made of thin copper plates over a wooden core, with horns of gold; friezes of cattle lying down and of pastoral scenes carved in various materials; two columns ten feet high encrusted with mosaic work and mother-of-pearl.

Candidates for Presbyterian Moderatorship

As the time approaches for the Presbyterian general assembly at Grand Rapids, Mich., May 15, it is reported that the two leading candidates for the moderatorship are Dr. Clarence E. Macartney, of Philadelphia, and Dr. Robert E. Speer, of New York. Dr. Macartney is being supported by the fundamentalists, while the name of Dr. Speer is suggested by the liberals. Dr. Speer's theology has always been of the most orthodox type, but his irenic spirit and proved ability to work with men of all groups make him appear particularly available for the moderatorship at this moment of confusion in the life of his church.

New Sayings of Jesus Discovered

Dr. Rendel Harris, leading English Quaker authority, reports the discovery of an Armenian translation of an early Christian document which he believes to be a portion of the lost treatise on perfection according to Jesus, written in the second century by Tatian, author of the first known harmony of the gospels. In it are two new sayings of Jesus: "Verily, this is what our life-giving Saviour has said: 'He who is near me is near the life; and he who is far from me is far from the life.'" The second is: "And this again which our Lord has said: 'The kingdom of heaven is like a merchantman seeking costly pearls. And he found one costly and precious pearl; went, sold all his possessions, and bought it at a price.'" The parallelism of the latter quotation with Matt. 13:45 is clear.

Missionaries Improve Philippine Corn

When the International Association of Agricultural Missions met recently in New York, Bishop C. H. Brent, formerly of the Philippine Islands, sent to the meeting an ear of Filipino corn plucked from a stock of continuously producing corn developed from a native variety by Americans experimenting in the Philippines. The yield of the improved corn was stated to be several hundred percent greater than that of its native forbear. A development such as this, with its direct contribution to the welfare of the people, is the sort of thing that agricultural missionaries are attempting to bring to pass on almost every mission field.

Convention of Methodist Youth Planned

Preparations are being completed for the convention of students enrolled in colleges of the Methodist Episcopal Church and the Methodist Episcopal

Church, South. Delegates from all these schools, and from the Methodist portion of the student bodies in state institutions, will gather during the Easter holidays for a consideration of the world program of their churches. It is not yet finally settled as to where the convention will meet. The committee of students having it in charge voted to hold the meetings in a southern city, but it is stated that there is still a possibility that the difficulties of caring for such a large body will force it north. Leaders of the church have been invited to speak on various phases of church work, after which there will be open debate on the part of the students as to the issues presented, and the adoption of such a program as the students are ready to support. The whole movement is being managed by a student executive committee selected at the time of the Indianapolis Student Volunteer convention.

Another Ohio County Shows Church Federations

Geauga County, Ohio, is in the same class with Portage County, the process of church federation in which was recently described in these columns. In eight towns and villages Geauga County has churches of different denominations either consolidated into single congregations or working together in close cooperation. At Montville, Chesterland and Hambden, formal mergers of churches have taken place. A church at Russell has entered a similar merger with churches of Chagrin Falls, just over the line in Cuyahoga county. At Chardon, the county seat, the three churches hold union services every Sunday evening. At Burton, the churches maintain a union Sunday school. Only one of the three churches at Thompson holds services, the others cooperating. A single denominational church holds the field at Fowler's Mills. Methodists, Disciples and Congregationalists are involved in these arrangements.

Dr. Macfarland Seeks Middle Course

In his capacity as a major and chaplain in the Officers' Reserve Corps of the United States army, Dr. Charles S. Macfarland, secretary of the Federal Council of Churches, after declaring that "reckless and merely negative pacifists" are doing great harm to the cause of peace, has warned army officers against gibing at international good will and ideals of world friendship, and has called for "a constructive middle-of-the-road policy of common sense between excited militarists and extreme pacifists." Dr. Macfarland, who was made an officer of the Legion

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of Honor and of the Order of Leopold for war service, after telling the members of the Reserve Corps that they "are in

METHODISTS WOULD EXCOMMUNICATE WAR

(Continued from page 340)

is, in the last analysis, the only agency that can outlaw war. The common conscience of mankind must declare war wrong before much progress can be made. Public opinion must register in favor of peace before the cause of peace can be materially advanced. War belongs to the realm of ethics and must be settled in that realm. Therefore I say the Christian conscience of the world must be aroused and crystallized against war and in favor of peace. The church must take her stand."

Among the other subjects discussed at the council, the statements of Warren S. Stone, president of the Brotherhood of Locomotive Engineers, on "What labor thinks of the church," and of Gov. William E. Sweet, of Colorado, on "The Christian in business and politics" attracted much attention. Mr. Stone stated that "labor does not think much of the church, because the church does not think much of labor." He stated that the personal relations between Catholic priests and laboring men are much better than those between Protestant pastors and workers, and held that this grew out of the apparent indifference of the Protestant ministers as to whether or not the members of their churches have work. While recognizing the presence of exceptions, Mr. Stone felt that the average minister is not interested in laborers, does not associate with them, serves the employing classes, or, even when he tries to show an interest, adopts a patronizing manner toward the workingman which is more devastating than open hostility.

FALSE GODS OF BUSINESS

Governor Sweet enumerated the false gods served by modern business. "Business men," said he, "more than any other group are slaves to 'things as they are.' The scientist in the course of his study and experiments may be compelled to call in question the validity and truth of his premises, but the business man never does. He holds it as axiomatic that our present economic order, based on capitalism and the wage system, is responsible for the progress of the world and, therefore, is the final word in economics. Allowing for all the good the system has accomplished, it cannot be the final word in economics. If it be, then the principles of Jesus will never rule the world, because, as Bishop McConnell points out, modern business is essentially pagan.

"Modern business," maintained the governor, "also worships at the shrine of the god of conformity. Many Christian business men remain silent in directors' meetings when they should nail their colors to the masthead. In these days every one but the business man is expected to give expression to moral convictions. Our statesmen, preachers, teachers and writers must express themselves on questions involving moral turpitude, but scarcely a business man expresses a conviction about wrong-doing in business."

danger of creating the impression that they are getting up a scare in order to insure their jobs," goes on to say, "We approve the resolutions of military conventions urging proper protection and defense, but would always preface them with a declaration of international idealism, with the repudiation of the war spirit, and would not pad them with scare lines or interlard them with contemptuous slaps at humanitarian ideals. Congress and the people may be reasoned into taxation, but they are not likely to be scared into it."

Dr. Norwood to Revisit This Country

Rev. F. W. Norwood, pastor of the City Temple, London, who made such an impression when in America a year ago, has promised to return to this side of the Atlantic this summer. Dr. Norwood's summer engagements include the pulpit of the Madison Avenue Baptist church,

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**Spending Lent
with Dante**

The congregation of the Plymouth Congregational Church, St. Paul, Minn., is spending the Wednesday evenings during Lent studying the ethical teachings of Dante, under the leadership of the pastor, Dr. W. T. McElveen.

**Baptists in Russia Enjoy
Religious Freedom**

Recent reports in the *Pravda* and *Izvestia*, newspapers connected with the soviet government of Russia, indicate that the Baptists are enjoying freedom to carry on their meetings about as they wish in that country. The former newspaper, on December 6, told of the meeting of the All-Siberian Assembly of Evangelical Christians, which, while reporting that the work of the Baptist churches was running smoothly through Siberia, sent this telegram to the Moscow government: "The eighth All-Siberian Assembly of Evangelical Christians wish to express their thanks for the permission granted to their assembly, and are praying for the establishment of justice and brotherhood in the republic." Three days later the *Izvestia* reported the general assembly of Baptist Unions, which declared itself in favor of the existing government, but left the matter of military service—a subject that has brought about a fear of conflict with the authorities—to the individual conscience.

**Bishop Brown Would
Avoid Trial**

It is reported that Bishop William Montgomery Brown, former bishop of Arkansas for the Protestant Episcopal church, has offered to meet the bishops who have preferred formal charges against him on the ground of heresy to reach an agreement in order that "the harmful publicity of a trial may be avoided." Bishop Brown states that, if a committee of three named by the house of bishops, after discussing the matter with him find him still at fault, he will resign, or that he will resign if the house of bishops places itself on record that the recently promulgated declaration of orthodox faith, made at the Dallas meeting of the house of bishops, is not such. As Bishop Brown is a very old man, who has been in precarious health for a long time, it seems possible that some means may be found of securing his resignation without the trial that has seemed to be impending.

**Protestants, Catholics and Jews
Support Religious Training**

New York City experienced a new sensation on February 17 when more than 3,000 teachers in the public schools gathered in a meeting to support the movement for week-day religious education. The meeting was held under the auspices of an organization of Roman Catholic women who are teachers in the public schools, but was attended by teachers of all faiths, and was addressed by representatives of the Catholic, Protestant and Jewish churches. In his address in support of the movement, the Catholic arch-

bishop of New York, Rt. Rev. Patrick J. Hayes, said that "religion nowadays is on the front page," which moved the *New York Times* to remark editorially: "To be sure, differences of theological view have brought that which is usually deep in the newspapers as it is in the hearts of people to the surface. It is nevertheless indicative of the concern which increasing numbers are taking in the things which are 'unseen' and 'eternal.' The first place on the front page yesterday was claimed, however, by reports not of schisms but of agreements, and those not only within denominations but among those of varying creeds: Catholics, Jews, Protestants. While it was not the first of such meetings, it is perhaps the most important and significant. Progress has been made in this state and city toward the goal suggested by the motto which has been adopted by the interdenominational committee, 'Every New York child under systematic religious instruction in its own faith.' This teaching is given not by bringing priest and minister and rabbi into the school, but by making it possible for the school children to go to them. Children must not be classified by creeds in the schools. All, without question of creed, must be brought within the range of ethical and moral teaching

in the school, but for that instruction which lies in the realm of spiritual experience and denominational faith the schools, representing the state, cannot do more than cooperate in seeing that

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Quakers Found Good Will Memorial in Poland

After five years of service in helping Poland recover from the war, the Quakers are establishing an orphanage in that country as a memorial of good will. The entire eastern frontier of Poland, 400 miles long and 150 miles deep, was laid waste during the fighting. The Friends' Relief Mission helped the refugees from this region rebuild their homes and reclaim their land. During the last year more than 30,000 acres have been cleared and ploughed. Five hundred homes were built under Quaker supervision and 25,000 families given aid. The greatest problem remaining is that of caring for the 300,000 orphans. At the request of, and in cooperation with, the Polish government the Quakers have established at Kolpin, near Brest-Litovsk, an orphanage on an estate of more than 300 acres, well adapted to this purpose. The plan is to house a limited number of orphans in small family groups, using the cottage system. The children will be taught agriculture, animal husbandry, carpentry, and other home-making industries.

Italian Sculptor Becomes Protestant Minister

At the Church of the Redeemer, Brooklyn, N. Y., on January 29, P. S. Abbate, the well-known Italian sculptor, was ordained as a minister of the Congregational Church. Mr. Abbate, who did the statue of Dante at Newark, N. J., busts of the late President Harding, Louis Bourgeois, the architect, and is at present working on a memorial of Joyce Kilmer to be placed in France, has been for many years an earnest worker in the church. He has come to feel, however, that he must devote his life to the needs of the thousands of Italian immigrants in the vicinity of New York, and has been ordained with such a ministry in view.

Baptists In Final Campaign Effort

With the national convention of the Northern Baptists but a few weeks away, that denomination is engaged in a great effort to raise the \$7,000,000 needed to bring their five-year benevolent program to a successful close. This will mean the raising of about \$12,000,000 for benevolences this year. Last year this church gave \$8,500,000 for the same causes. The

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Great Gift to Rebuild Tokyo Y. W. C. A.

The Laura Spelman Rockefeller Memorial has given \$75,000 for the re-building of the Tokyo headquarters of the Young Women's Christian Association. An additional gift of \$50,000 toward the total \$250,000 needed was promised in case the rest of the fund was subscribed by March 7.

Famous Church Opens Rooms for Actors' Alliance

The Little Church Around the Corner, famous in the annals of New York City, is to be the headquarters of the Actors' Church Alliance. A guild hall has been opened in one of the buildings belonging to this famous parish, which is to be a clubroom and offices for all actors in New York, or from any part of the world while visiting in New York. George Arliss is president of the organization and Rexford Kendrick secretary. Prominent actors serve on the council and an advisory committee.

Three Men Build a Church

Three men, a lawyer, a dentist, and the pastor, Rev. S. S. Aikman, are building with their own hands every part of the new Presbyterian church soon to be dedicated at Brazil, Ind. The congregation refused to accept the bids of other contractors, and, by turning the work over to these three, has saved more than \$2000 on the cost of its edifice.

Episcopalians to Spend \$3,000,000 in Japan

The Protestant Episcopal Church is to begin rebuilding immediately the property destroyed by the recent earthquake in Japan. Most of this is in Tokyo, and includes St. Luke's Hospital, St. Paul's Middle School, St. Margaret's school for girls, St. Paul's University and six churches. The American authorities have promised the Japanese church that \$3,000,000 will be available for reconstruction purposes.

Seek Better Singing in Sunday Schools

The Missouri Federation of Women's Clubs, stating that "there are too many ragtime and dance hall tunes used in the Sunday school sessions under the misguided idea that they are rousing and that the children sing them better," has offered a medal for the best singer of hymns in any Sunday school. Medal winners are then to compete for a state championship. A prize of one hundred dollars is to be given to the state that holds the greatest number of contests. Only the standard hymns of the church can be sung in this contest.

Report Roman Catholic Growth in England

Statistics in the "Catholic Directory for Great Britain," which has just come from the press, indicate a steady growth on the part of the Roman church in that country. The number of churches and

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chapels has increased from 1,736 to 1,981 in the last fifteen years, and the number of priests from 3,524 to 4,003. The total Catholic population of England and Wales is stated to be 1,931,991, which Catholic writers declare an understatement. In Catholic circles exceptional stress is placed upon the increasing number of conversions from "without the Roman fold. In 1897 the number of converts was 8,436. By gradual stages this has increased until there were, during 1922, 12,406 such accessions.

Suggests Change In Baptismal Test

While addressing the annual convention of his diocese of Southern Ohio recently, Bishop Vincent, of the Protestant Episcopal Church, suggested that a change be made in the question asked candidates for baptism. This question at present stands: "Dost thou believe all the articles of the Christian faith as contained in the apostles' creed?" Bishop Vincent, after making a distinction between the corporate faith of a church and the personal faith of an individual, suggested that the question be changed to ask, "Dost thou believe in Jesus Christ, the Son of God and the Saviour of men?" No action was taken on the proposal at the time, but it is believed that it will eventually be brought to the attention of the general convention of the church.

Presbyterian Foreign Board Orders Retrenchment

Before the close of the strenuous effort now being made to bring up the receipts of the Board of Foreign Missions of the Presbyterian Church, the authorities of that board have given orders to all fields for a reduction of twenty percent in the work projected for next year. This cut in the program of one of the leading Protestant agencies in the evangelization of the world is declared to be due in a large degree to the refusal of Presbyterians with fundamentalist affiliations to support the work of the board. There is a deficit now of \$600,000 which may become \$1,000,000 by the time the end of the present financial year is reached.

An English Missionary Society Increases Appropriations

Apparently the days of hard sledding for some of the European missionary societies are beginning to pass. The Church Missionary Society of the Church of England, which has been affected by war and post-war conditions in the same manner as other societies, announces that it will increase its appropriations this year by five hundred thousand pounds! This, too, in the face of recent press reports that the society had been crippled recently by the secession of fundamentalist supporters.

Chautauqua Fifty Years Old

The fiftieth anniversary of the founding of the Chautauqua Institution will be celebrated at the famous summer resort in New York this year. A few of the men who were associated with Bishop John H. Vincent in starting the enterprise survive, and will be invited to bear a part in the exercises. The name Chautauqua has, in

the course of a half century, come to stand for many different things, not all of equal value. But the original idea, of raising the standards of culture through popular forms of education, was of inestimable worth. Chautauqua has made a proud contribution to the communal life of America.

Church Advertises With Personal Testimonies

Pilgrim Congregational Church, Oak Park, Ill., is using the personal testimonies of its members as a means of drawing congregations. In the regular weekly advertising in the local papers, which go into nearly every home in the community, the pastor, Dr. Ernest B. Allen inserts such a statement as this: "I need the inspiration and help I get weekly from the service. I believe what progress has been made in the social affairs of the world during the last 2,000 years is due to Christianity. Its medium of expression is the church. The men have no right to expect the women and children to 'man' the institution. If I neglect the church I may expect my children and grandchildren to do the same." These testimonies are signed with names that carry weight throughout Oak Park.

Struggle Within Islam Hits Christian Schools

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within Islam, held for years by the Turkish sultan. The effect of this action will be felt throughout the Moslem world. At the same time, evidently in an attempt to prove its devotion to Moslem customs, the republican government is forcing a complete observance of the Moslem sabbath by all institutions within Turkey. This falls on Friday. Exception had previously been made in the case of such Christian schools as Robert College and the American Woman's College, but these must now observe the day. After closing for the Mohammedans on Friday, for the Jews on Saturday, and for the Christians on Sunday, the students in these schools should not need to complain about over-work.

Find New Manuscript of St. John's Gospel

Thirty miles south of Assuit, Egypt, there is at Qua-el-Kebir a headland above the Nile which guards the site of a very old Christian cemetery. There, in an ancient Christian grave, excavators have recently discovered a broken jar containing, within linen wrappings, some leaves of papyrus with Coptic writing. Sir Flinders Petrie, the great British authority, has examined these and finds that they contain the greater part of a Coptic manuscript of the gospel according to St. John, written in a regular and scholarly hand. Comparison of the manuscript with others previously found makes it possible to assign it with some certainty to the close of the fourth or the beginning of the fifth century. It is therefore the earliest manuscript of this gospel in Coptic so far discovered.

Disciples Missionary Calls for Synthetic Religion

Rev. W. Remfry Hunt, for many years a missionary of the Disciples Church in China, in a recent article claims that the religious boundaries of the world are changing and that the demand on the mission field is for a type of Christianity that can synthesize with the faiths already there. "A clear analysis of the situation," says Mr. Hunt, "shows the science of missions to be an experiment in a new arena. Its presentation of the program and content of the Christian message has to meet and harmonize the divergent tracks of occidental and oriental thought. This is where a new demand is being made upon religion. That demand insists that it be catholic, adaptive and synthetic."

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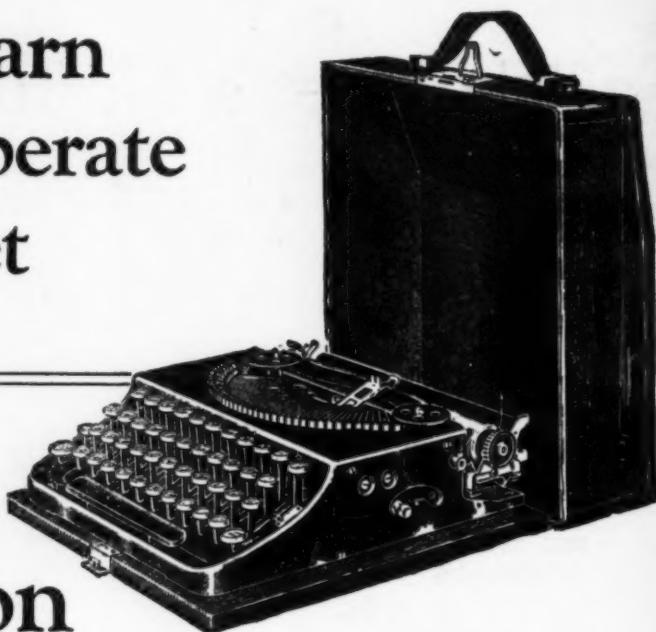
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